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Elementary Classics

HOMER  
ODYSSEY I

J. BOND M.A.  
AND  
A. S. WALPOLE M.A.





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**HOMER'S ODYSSEY.**

**BOOK I.**



# HOMER'S ODYSSEY.

## BOOK I.

*Edited for the Use of Schools.*

BY

REV. JOHN BOND, M.A.,  
CHAPLAIN AND CLASSICAL INSTRUCTOR, ROYAL MILITARY ACADEMY,  
WOOLWICH; AND

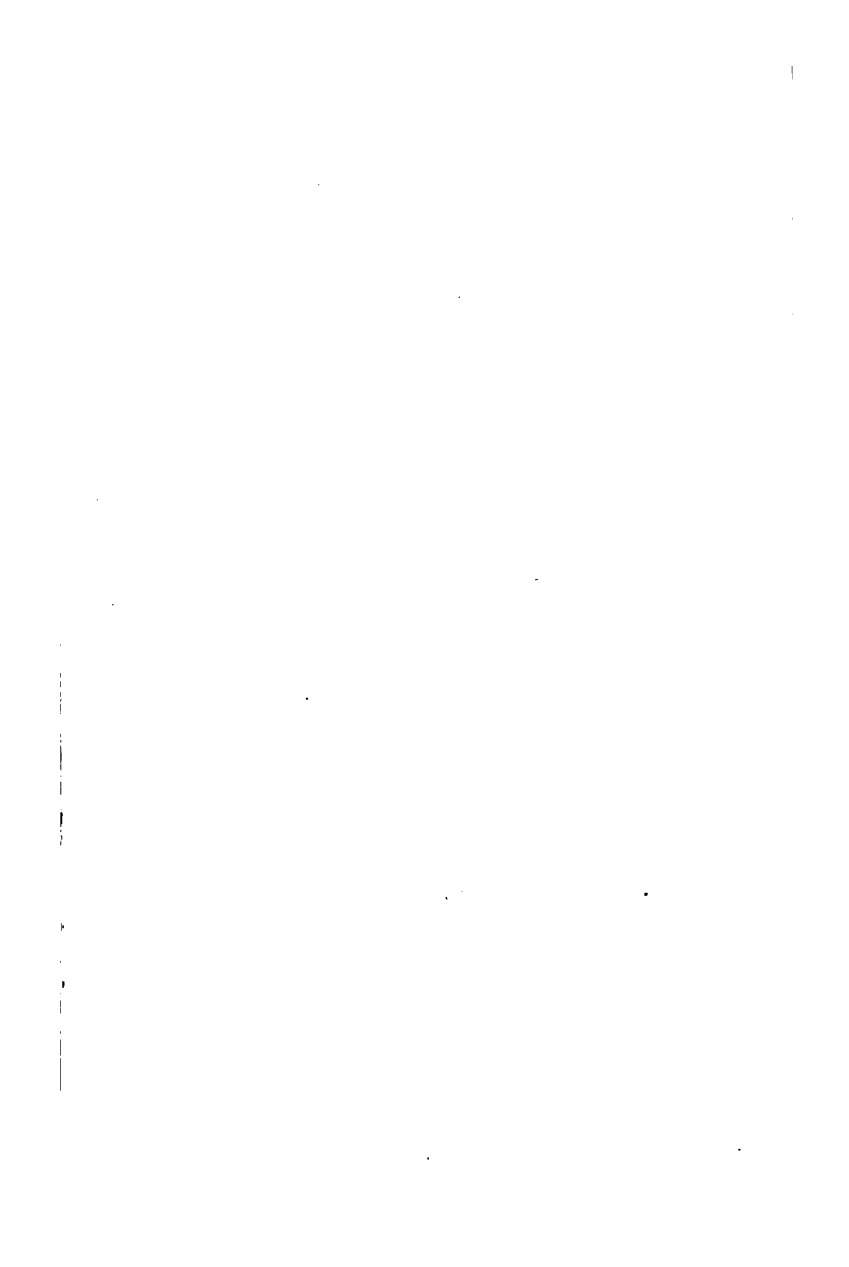
A. S. WALPOLE, M.A.,  
LATE SCHOLAR OF WORCESTER COLLEGE, OXFORD.

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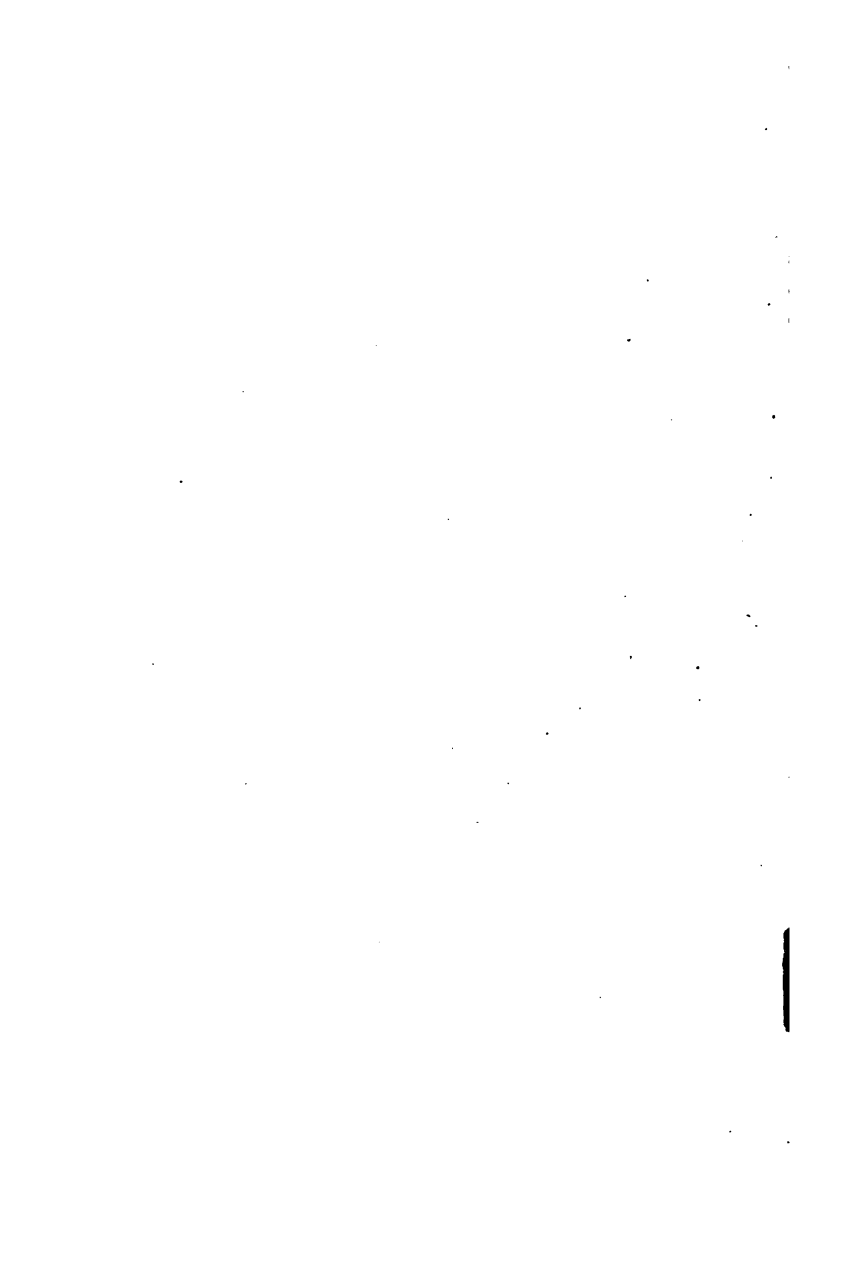


## PREFACE.

THE text of the present little edition is practically that of Dr. J. La Roche (Leipzig, 1867). The usual helps have been freely used, but above all the commentary of K. F. Ameis, 7th edition, revised by Dr. C. Hentze, with its invaluable critical appendix, and the Homeric Lexicon of Dr. G. Autenrieth (Leipzig, 3rd edition). The notes in square brackets are intended for more advanced students. The illustrations, taken from Dr. Keep's translation of Autenrieth's Lexicon (ed. 3, Macmillan & Co., 1882), have been inserted by the kind permission of Messrs. Macmillan.

References have been inserted to Goodwin's School Greek Grammar; Madvig's Greek Syntax; and Curtius' *Grundzüge der griechischen Etymologie* (ed. 5, revised by Dr. E. Windisch): the references in each case being by sections.





## INTRODUCTION.

THE wooden horse, packed with Greek soldiers, was taken within their walls by the god-deserted Trojans, the once 'sacred city' ravaged and burnt to grimy ashes, and back sailed the conquering Greeks,—each to his own home. But one of them, a chief famed for his sage head in the council, and for his red hand in the foray, Odysseus, was not straight-way to return to the rocky home of Ithaka for which he sorely yearned. For two whole years every peril of sea and land alike had he faced together with his comrades. He had foiled Kirke's baleful charm and the Cyclops' cruel might, the Seiren's deadly guile, and the clashing sea monsters,—had foiled them by unwearied patience and resourceful craft. But the ill-starred hero had moved mighty Poseidon's wrath, and that God kept him far from his home in a wooded isle, where Kalypso, a goddess fair, kept him, full loth though he was, longing for him to be her spouse.

Here the action of the poem begins, and the First Book is chiefly occupied with a description of the means proposed by Athené in council of the gods, to

bring the hero home, and with a picture of the state of his home in Ithaka.

In ancient times every one believed in a single  
 The Poet. Homer, the author of both Iliad and  
 Odyssey; with the exception of some few,  
 who from differences in grammatical forms and from  
 inconsistencies in facts, religion, and manners, looked  
 upon the Odyssey as the work of a separate  
 The Chōrizontes. and later writer. These gained the name  
 of the χωρίζοντες ('separators'). Hellanikus and  
 Xenōn brought this idea prominently forward, but the  
 greatest critic of antiquity,—Aristarchus  
 Aristarchus. of Alexandria (fl. B.C. 156)—did not accept  
 it.

In modern times F. A. Wolf in his *Prolegomena*  
 Wolf's Prolegomena, asserted that the Homeric poems were  
 A.D. 1795. but a collection of ballads strung together  
 into two more or less connected wholes. The question  
 Unity of the Odyssey. cannot now be settled, but the Odyssey  
 may be considered as mainly one poem, the  
 Iliad rather a series of war-songs. But, be this as  
 it may, the name Homer is a proper name, and all  
 attempts to explain it away either as meaning 'patcher'  
 or 'hostage' may be rejected as untrue.

Date. The Iliad was probably written about  
 B.C. 850, the Odyssey about a century later:  
 though different dates have been fixed upon by different  
 critics, varying from B.C. 1100-500.

Mr. Gladstone says, tersely and well (Homer Primer, p. 141), "The qualities that mark Greek letters in general are pre-eminently found in Homer : The Genius such as force, purpose, measure, fitness, di- of Homer. rectness, clearness, and completeness. To these he adds a richness and variety, a comprehensive universality, which is given only to the highest genius. The force, which marks a full and healthy development in mind and body, is in Homer, as in the Greeks generally, not thrown idly about, but addressed to an aim. The thought is in strict proportion to the subject, and the language is fitted exactly to the thought. It goes to its end by the straightest road. The clearness of Homer is unrivalled in literature. The passages in which his meaning is open to the smallest shade of doubt, either as to thought or language, might perhaps be counted on the fingers. Such a clearness could hardly survive the advent of philosophy. It was the privilege of the childhood of the race, a true though an Herculean childhood. Lastly:—the assertion may create greater surprise in some, but it is true, that Homer's forms of expression are in a very high degree complete, as a statue shaped and polished to the finger-nail was, in the Roman proverb, complete ; not merely in their main outlines, but in refined and subtle detail. The whole of these eminently Greek qualities may be summed up in one phrase—poetic truth."



κρήδεμνον.



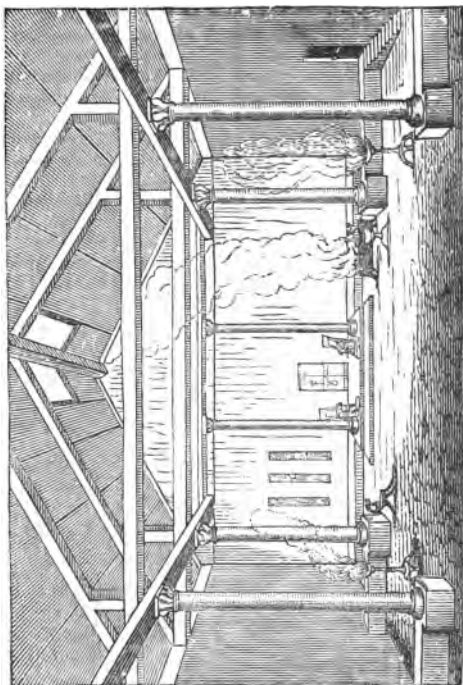
φάρμαγξ.



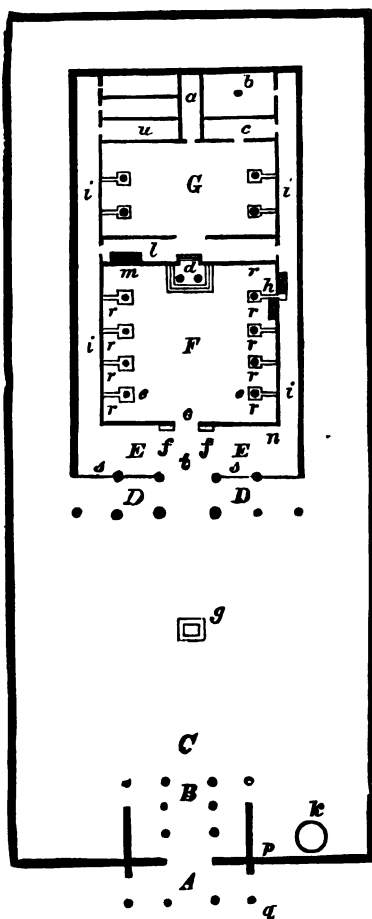
κλισμός.



κίθαρς.



μέγαρον.



- A* πρόθυρον.  
*B* αὐλῆς αἰθουσα, δ 678, π 342.  
*C* αὐλή, δ 625.  
*D* αἰθουσα.  
*E E* πρόδομος, ο 5, ν 1.  
*F* μέγαρον.  
*G* Women's apartment; overhead the ὑπερώιον.  
*a* Treasure-chamber.  
*b* Chamber of Odysseus and Penelope.  
*c* Chamber of Eurykleia, β 348.  
*d* Seats of the king and queen.  
*ee* Post of Odysseus as beggar.  
*ff* ἔστροι λίθοι.  
*g* Ζεὺς ἐρκεῖος.  
*h* ὀρσοθύρη.  
*i* λαύρη.  
*k* θόλος.  
*l* κλίμαξ.  
*m* ῥῶγες.  
*n* στόμα λαύρης,  
*o* αὐλῆς καλά } χ 137.  
                           θύρετρα,  
*p* cf. χ 459 sq.  
*q* ρ 297.  
*r* καλά μεσόδμαι, τ 37, ν 354.  
*ss* Wicket barriers.  
*t* πρόθυρον, σ 10, 33, 102.  
*u* Sleeping-apartment of Odysseus, ψ 190.

HOUSE OF ODYSSEUS.  
 (After L. Gerlach.)

## HOMERIC FORMS.

1. Homer's dialect is for the most part *Old-Ionic*, with a large admixture of other dialects, especially *Æolic*. It bears a strong resemblance to that of Herodotus.

## SUBSTANTIVES.

## 2. A-Declension.

- (a) Masc. nom. *ης* is shortened into *α*, as *νεφεληγερέτα*, 63.
- (b) Fem. throughout sing. has *-η*, as *αἰης*, 41; *Τροίη*, 62; *Ἦγυ· γέην*, 85; *ὑγρήν*, 97.
- (c) Masc. gen. sing. ends in *-αο*, as *Ἀτρεΐδαο*, 35, 40.
- (d) Gen. pl. ends in *-άων*, as *θεάων*, 14; *παριάων*, 344.
- (e) Dat. pl. ends in *-ης*, as *πνόης*, 98; or *-ησι(ν)*, as *ἀτασθαλίησιν*.
- (f) Acc. pl. ends in *-άας*, as *νηπιάας*, from *νηπίη*, 297; cf. *μνάσθαι*, 12.

## 3. O-Declension.

- (a) Gen. sing. ends in *-οιο*, as *Ἡελλοιο*, 8; *Αἰγίσθοιο*, 29, 42.
- (b) Dat. pl. ends in *-οισι(ν)*, as *τοῖσιν*, 9; *φίλοισι*, 19.
- (c) Words are rarely contracted, as *νόον*, 3; *νόος*, 347; *δοτέα*, 161.

## 4. Third Declension.

- (a) Contraction is rare, as *δοτεα*, 3; *έπεα*, 31; *τέγεος*, 333.
- (b) Nouns in *-ις* retain the *-ι*, as *πόσιος*, 150; but *πόληος* = *πόλεως*, 185.



- (c) Nouns in -εύς before vowels take η, as βασιλῆα, 386; τοκῆς, 170; Ὀδυσ(σ)εύς, acc. ἦα, 74; g. -ῆος, 87; d. -ῆι, 21.  
 (d) Dat. pl. often doubles and contracts, as σπέσσι, 15, 73; Κυκλώπεσσι, 71; μακάρεσσι, 82; ποσσίν, 96; λέχεσσι, 440; λεχέεσσι, 366.  
 (e) νῆϋς, 185; acc. νῆα, 280; g. νηός, 171; d. νηί, 182; d. pl νηυσίν, 211.  
 (f) γρηϋς; d. γρηί, 191.  
 (g) ἀνῆρ, a. ἀνδρα, 1; g. ἀνέρος, 161; d. ἀνέρι, 292; pl. ἀνέρες, 176.  
 (h) Short syllables are lengthened, as δοῦρε, 256; γούνασι, 267.

### 5. Adjectives

are affected as substantives of the declensions to which they severally belong: thus—

- (a) σφετέρησιν = σφετέραις, 7; σφῆψιν = σφαῖς, 34; εὐρείῃ = εὐρεῖα, 62; ποίης, 406.  
 (b) θείοιο, 65, 126; χάλκεον, 104, 121.  
 (c) περικαλλέα, 253; περικαλλέος, 425.  
 (d) πολλόν, 253, formed as from πολλός, ἡ, ὅν.

### 6. Pronouns.

- (a) ἐγώ is also written (*metri causa*) ἐγών, 88; in pl. we find ἐμέων (disyll.), 33; ἄμμι, 123.  
 (b) τοί = σοί, 67.  
 (c) στυγέο = στυγού, 124; στυγέ = στυγέτι, 158, 316; τευ = τινος, 217.

### 7. Verbs.

- (a) The augment can be omitted at will, as πλάγχθη, 2; ἰδεν, 3; πάθεν, 4; δλοντο, 7; ἔσαν, 12; γῆμε, 36; ἔλε, 121.

### 8. Indicative Mood.

- (a) **Present**, -άω appears as -ῶ, so ἐρκανόωσιν = ἐρκανάουσιν, 199; ἀσχαλώσι, 304; ὀρώω, 301. Other forms are παρ-τιθεῖ, 192; δοκέουσι, 227; ἔσσι (from εἰμί), 297.  
 (b) **Imperfect**, of εἰμί, σμι; ἦεν, 18, 131, 233; ἔσαν, 12, 126; of δατέομαι, δατεύντο, 112; of τίθημι, τίθει, 142; of εἰμι, ἴσαν, 176.

- (c) **Future** (act. and mid.), of εἰμί, ἔσσεσθαι, 40, 204; of ἀρνύνω, ἀρνύνεσθαι, 277; of βοάω, βώσομαι, 378. The 2nd pers. s. is usually -σεαι, so φιλήσεαι, 123; μυθήσεαι, 124; νεμεσήσεαι, 158; ἀπώσεαι, 270.
- (d) **Aorist** (1) *active*, of βαλνω, βῆ, 102; of ἵστημι, στή, 103, 333; εἰσίδω, 118; προσέειπε, 178; κατήλυθον, 182; ἔκτα, 300; ἐπέρυσσε, 441, 442.  
 (2) *middle*, ὠδύσασθαι = ὠδύσω, 62; θέτο, 132, 138; ἀφίκεο, 171; κατεβήσето, 330, as λήσασατο, 398; ἔμκτο, 433.  
 (3) *passive*, as νεμεσσήθη (of νεμεσάω), 119.
- (e) **Perfect passive**, δεδαλᾶται = δέδαινται, 23; *active*, αἶδας, 337.
- (f) **Pluperfect active**, as βεβήκει, 360; *passive* δέδμητο, 426.
- (g) **Present Middle**, as αἰτιώωνται, 32.
- (h) **Imperfect Middle**, as εὐχετόωντο, 172.
- (i) **Iterative**, as φιλέεσκε, 264, 435.

### 9. Imperative Mood.

of εἰμί, ἔσσο, 302; of ἀνωγα, ἀνωχθι, 274, 281, 284; of ξυνίημι (as ξυνιέω) ξυνιέι, 271; (mid.) ἐμπάξω, 271, 305; ἀποπαύω, 340; φράζω forms a reduplicated aor., whence πέφραδε, 273.

### 10. Subjunctive Mood.

(Active) ἔλθῃσι, 77; ὀρνύμεν, 85; θέω (2 aor. of τίθημι), 89; ἔχησι (= ἐχη), 95, 204; -ῃσι = η, 192, 349, 396; φῆσι (= φῆ), 168; δῶσι = δῶ, 379; (mid.) ἰμείρεται (= -ηται), 41; εἰρήαι (= εἰρή), 188; πῖθηαι (= πῖθη), 279; -έηται, 416; -ώμεσθα, 372.

### 11. Optative Mood.

-οἶατο (-οἶατ', -οἶαθ') = οὔτο, 157, 163, 164, 266.

### 12. Infinitive.

-έμεν = εἶν, ἐριδαιέμεν, 79; ἀκούμεν, 370; ἀπειπέμεν, 91; βασιλευμέν, 392; -μεναι = ναι, ἐφεστάμεν = ἐφεστάναι, 120; ἀναβήμεναι = ἀναβῆναι, 210; γινώμεναι = γινῶναι, 411; so δομέμεναι = δοῦναι, 317; ἔμεναι (385); ἔμμεναι = εἶναι, 33, 172, 215, 217, 233, 377. Other forms are ἱμεν = ἰέναι, 441; μνάσθαι = μνάσθαι, 39; ἔρχεσθ' = ἐρχεσθαι, 190; and the uncontracted νέεσθαι, 17; θανέειν, 59; τελέεσθαι, 201.

**13. Participle.**

- (*Pres. act.*) -ων = -αων, 25, 229, 234, 404; παρόντων, 140; έών, 202; έόντ-, 22, 257, 263, 265, 289, 378, 431, 435; ακούοντεςσι, 352; κακείοντες (desiderative), 424.  
 (*Aorist*) περιπλομένων, 16; δυσομένου, 24; πασσάμενος, 124; τεταρπόμενος (redupl.), 310.  
 (*Perf.*) τετιημένος, 114; τεθνηώς, 289; ιδύια (= ειδύια, which is not a Homeric form), 428.

**14. Suffixes.**

- (a) -θεν = from, as υπερωόθεν, 328.  
 (b) -δε = to, οκόνδε, 17, 83, 163, 189, 360, 372.  
 (c) -φι = by, βίηφι (by force), 403.

**15. Tmesis**

(Separation of the component parts of verbs) is frequent, 8, 65, 138, 150, 190, 291, 381, 422, etc.

**16. Letters Doubled,**

to help the metre, are frequent: (1) *consonants*, έρρόσατο, 6; έσσεσται, 40; Κυκλώπεςσι, 71; δττεο, 124; έτάνυσσε, 138 [possibly the older form of aorist]; δττι, 158; (2) *vowels*, δου, 70, cf. είν = έν, 162.

**17. Letters removed,**

for the same reason, δτις = δστις, 47; τίπτε = τί ποτε, 225. So we find 'Οδυσσεύς ten times with -σσ-, nine times with -σ-.

**SYNTAX.**

**18. δ, ή, τό is**

- (a) **Demonstrative**, αὐτάρ δ τοῖσιν ἀφείλετο νόστιμον ἦμαρ, 9; τών, 'of these things, 10; έκ τοῦ = ex illo tempore, 74.  
 (b) **Personal**, δ, 9; τόν δέ, 'but him.'  
 (c) **Relative**, τῷ, 'in which,' 17; τοί, *who*, 23; (strengthened by τις) δτις, 47; cf. 67, 97, 100, etc.  
 (d) **Appositive**, i.e., in apposition with a substantive, often approaching Attic usage, ή δ' έσπερο Παλλάς 'Αθήνη, 'and she, viz. *Pallas Athene*, followed.'  
 (e) Cf. δς γάρ, 'for he,' 286.

THE MOODS.

19. The Conjunctive (Subjunctive).

- (a) Hortative, περιφραζώμεθα, 76; δυνάμεν, 85; so 369, 372.
- (b) Indefinite, ὅπως ἐθέλῃσιν, 'as he may wish,' 349; cf. 101, 352, 416.
- (c) With δν (κε), (which of its nature is indefinite), 41, 158, 316, 396.
- (d) With ἵνα, 95, 302, 373; ὅπως, 77; ὅπως κε, 296; ὅς κε, 205; ὅφρα, 86, 89, 174, 311.
- (e) With εἴπερ, 168, 188, 204.
- (f) With εἰ κε, 279, 287, 379, 389.
- (g) With εἰν (ἦν), 94, 282.

20. The Optative

- (a) expresses a wish, 47, 265, 387, 402, 403; with εἰ, 163; with εἰ γάρ, 256.
- (b) Potential, with κε (δν), 164, 228, 236, 254, 266, 380, 388.
- (c) Dubitative, 65.
- (d) Final, with μή, 134; ἵνα, 135; ἵνα μή, 157.
- (e) Indefinite, 47, 229.
- (f) With εἰ, 116, 117.

21. The Infinitive

- (a) Of aim, 138, 262.
- (b) = Imperative, 294.
- (c) After certain verbs, λαλοῖμαι, 15; εἶπον = 'warned,' 39; φθονέω, 347; μένω, 422.
- (d) With πάρος, 21; πρίν, 210.
- (e) βῆ ῥ' ἔμην, 441.

22. "AN, or KE(N)

are in Homer nearly (but not quite) identical in meaning and usage. Both are used much more freely than δν in Attic; they are found with

- (a) Fut. ind., 268, 270.
- (b) Conjunctive, 396.

- (c) Optative, 95, 236, 266, 288, 388.
- (d) Aor. ind. (= 'would have'), 239, 240.
- (e) Relatives (= 'ever'), 158, 316.
- (f) Conjunctions (= 'ever'), 41; for *ei* (*ai*) *ke*, see 19 f.; *ōs ke*, 87.

### 23. Parataxis.

A simple style often prefers to put two sentences side by side, as if of equal value, which later writers would subordinate the one to the other, so *δέ* 'for,' 71; also at 119, 168, 433. Connected with this usage is *αί* = 'in that they,' 8; *ἐλθέ καὶ εἰπε*, 284. Originally also the relative was a demonstrative, so 23 would run, '*The Ethiopians—these are sundered in twain.*'

### 24. Tenses. The Aorist.

Greek is often content to throw into past time indefinite what we more precisely express by various past tenses; so we find the aorist is equivalent to the pluperfect, 17, 108, 300; and so always with *ἐπεὶ*, 2, 237, 244, 342, 396; cf. 30, 62, 243.

### 25. Epexegesis.

*i.e.*, an appended explanation, to define more clearly a general statement. In Homer, especially, such explanation is introduced frequently by the particle *τε*, which loses its usual copulative force. Thus 50, *νήσω ἐν ἀμφιρύτῃ θῆι τ' ὀμφαλὸς ἐστὶ θαλάσσης*. Of the same or similar nature is the *τε* in *ὅστε, ὥστε, οἷος τε*: *e.g.*, in 101, *τοῖσιν τε κοῖσσεται* = 'those, viz., with whom she may be angry'; cf. 50 n. The use of *ἄλλος* may be thus explained, 132.

### 26. Asyndeton.

*i.e.*, omission of connecting particles, 51. This usually is meant to produce rapidity or vigour in narrative.

### 27. The DIGAMMA.

So called from its shape **Γ** (*i.e.* [γ]), was an old letter at the beginning or in the middle of a word, already dying out

when the *Odyssey* was written; so much so, that its very existence was discovered only in modern times. In pronunciation it was like a *v* or *w*. Many cases of apparent hiatus are to be explained by its existence. Some of the most notable instances of its occurrence are the following:—

ἀναξ.

γούνα = γονFa (by transposition γοFνα).

δῆν, i.e. δFην, cf. *diu*.

δέος, i.e. δFέτος.

δηρόν, i.e. δFηρόν (203).

διαρφαίω (249).

ἐέλκοσι, i.e. ἐFέλκοσι.

εἶδον, ἰδεῖν, cf. *video*.

εἶπον (cf. *voco*).

ἐκαστος.

ἐλιξ.

ἐργον.

αἶδα.

οἶκος (cf. *vicius*).

οἶνος (cf. *vinum*).

οἶς (cf. *ovis*).

28. In many words an initial *σ* (*s*) has been dropped, among these are—

ἄλλομαι, cf. *salio*.

ἄλς, cf. *sal*.

ἄμα, cf. *simul*.

ἔχω.

ὄς, ἦ, ὄν = *suus*.

## 29. METRE.

The Homeric Hexameter consists of *six* feet, of which the first four may be either dactyls (— — —) or spondees (— —), the fifth is nearly always a dactyl, and the sixth always a spondee or trochee. The *Caesura* is a cutting of a foot into two parts by its consisting of two words, and must come in the third or fourth foot, and may come in any foot; *e.g.*,

πλάγχ·θη|ἐπ·εἰ|τροί·ης|λερ·όν|πολλί·εθρον|ἐ·περσε.

30. The most peculiar points of the metre of Homer are—

- (1) He shortens a diphthong or long vowel before another vowel: so *μοι* is shortened in verse 1, *η* of *πλάγχθη* in 2.
- (2) He lengthens short vowels: (a) especially in the first syllable of a foot, and in many-syllabled words which could not else get into the verse, so *ἄθανατος* *ἄπονέεσθαι*: (b) before single consonants, cf. 40, *Ὀρέσταῶ*; 56, *δέ*: (c) before double consonants at the beginning of the next word, cf. 39, 91.
- (3) He freely uses the same syllable either long or short: so *Ὀδυσσεύς* and *Ὀδυσεύς*, *ἔμμεναι* and *ἐμεναι*, and the like, are found side by side. See § 16.

(On the extraordinary elasticity which this gives to his verse, see Gladstone's *Homeric Primer*, p. 143).

**HOMER'S ODYSSEY.**

**BOOK I.**





## ΟΜΗΡΟΥ ΟΔΥΣΣΕΙΑΣ Α΄.

---

*Invocation of the Muse, and general outline of the plot.*

ἌΝΔΡΑ μοι ἔννεπε Μοῦσα πολύτροπον, ὃς μάλα  
πολλὰ  
πλάγχθη, ἐπεὶ Τροίης ἱερὸν πτολίεθρον ἔπερσε·  
πολλῶν δ' ἀνθρώπων ἴδεν ἄσπετα καὶ νόον ἔγνω,  
πολλὰ δ' ὃ γ' ἐν πόντῳ πάθεν ἄλγεα ὃν κατὰ θυμόν,  
ἀρνύμενος ἥν τε ψυχὴν καὶ νόστον ἐταίρων. 5  
ἄλλ' οὐδ' ὥς ἐτάρους ἐρρύσατο, ἰέμενός περ·  
αὐτῶν γὰρ σφετέρῃσιν ἀτασθαλίῃσιν ὄλοντο·  
νήπιοι, οἳ κατὰ βούῃς Ὑπερίονος Ἥελίοιο  
ἥσθιον· αὐτὰρ ὃ τοῖσιν ἀφείλετο νόστιμον ἡμάρ.  
τῶν ἀμόθεν γε, θεά, θύγατερ Διός, εἰπὲ καὶ ἡμῖν. 10

*All the Achaeans save Odysseus were at home, he in  
Ogygia and persecuted by Poseidaon.*

ἔνθ' ἄλλοι μὲν πάντες, ὅσοι φύγον αἰπὺν ὄλεθρον,  
οἵκοι ἔσαν, πόλεμόν τε πεφηνγότες ἠδὲ θάλασσαν·  
τὸν δ' οἶον, νόστου κεχρημένον ἠδὲ γυναικὸς,

νύμφη πότνι' ἔρυκε Καλυψώ, δία θεάων,  
 ἐν σπέσσι γλαφυροῖσι λιλαιομένη πόσιν εἶναι. 15  
 ἀλλ' ὅτε δὴ ἔτος ἦλθε, περιπλομένων ἐνιαυτῶν,  
 τῷ οἱ ἐπεκλώσαντο θεοὶ οἰκόνδε νέεσθαι  
 εἰς Ἰθάκην, οὐδ' ἔνθα πεφυγμένος ἦεν ἀέθλων,  
 καὶ μετὰ οἷσι φίλοισι. Θεοὶ δ' ἐλέαιρον ἅπαντες  
 νόσφι Ποσειδάωνος· ὁ δ' ἀσπερχές μενέαινε 20  
 ἀντιθέφ' Ὀδυσῆϊ πάρος ἦν γαῖαν ικέσθαι.

*Council of the immortals, Poseidaon absent.*

ἀλλ' ὃ μὲν Αἰθίοπας μετεκίαθε τηλόθ' ἐόντας—  
 Αἰθίοπας, τοὶ διχθὰ δεδαΐαται, ἔσχατοι ἀνδρῶν,  
 οἳ μὲν δυσομένου Ὑπερίονος, οἳ δ' ἀνιόντος,  
 ἀντιῶν ταύρων τε καὶ ἀρνεῶν ἐκατόμβης. 25  
 ἔνθ' ὄγ' ἐτέρπετο δαιτὶ παρήμενος· οἳ δὲ δὴ ἄλλοι  
 Ζηνὸς ἐνὶ μεγάροισιν Ὀλυμπίου ἀθρόοι ἦσαν.  
 τοῖσι δὲ μύθων ἦρχε πατὴρ ἀνδρῶν τε θεῶν τε·  
 μνήσατο γὰρ κατὰ θυμὸν ἀμύμονος Αἰγίσθοιο,  
 τόν ρ' Ἀγαμεμνονίδης τηλεκλυτὸς ἔκταν' Ὀρέστης.  
 τοῦ ὄγ' ἐπιμνησθεὶς ἔπε' ἀθανάτοισι μετηύδα 31

*Zeus exclaims against the inconsistency of men; the example of Aegisthus.*

“ὦ πόποι, οἷον δὴ νῦ θεοὺς βροτοὶ αἰτιῶνται.  
 ἐξ ἡμέων γάρ φασι κάκ' ἔμμεναι· οἳ δὲ καὶ αὐτοὶ  
 σφῆσιν ἀτασθαλίῃσιν ὑπέρμορον ἄλγ' ἔχουσιν,  
 ὥς καὶ νῦν Αἰγίσθος ὑπὲρ μόρον Ἀτρεΐδαο 35  
 γῆμ' ἄλοχον μνηστὴν, τὸν δ' ἔκτανε νοστήσαντα,

εἰδὼς αἰπὺν ὄλεθρον· ἐπεὶ πρό οἱ εἵπομεν ἡμεῖς,  
 Ἑρμείαν πέμψαντες, εὖσκοπον ἀργεῖφόντην,  
 μήτ' αὐτὸν κτείνειν μήτε μνάσθαι ἄκοιτιν·  
 ἐκ γὰρ Ὀρέσταο τίσις ἔσσεται Ἀτρεΐδαο, 40  
 ὁππότε ἂν ἠβήσῃ τε καὶ ἥς ἰμείρεται αἴης.  
 ὥς ἔφαθ' Ἑρμείας, ἀλλ' οὐ φρένας Αἰγίσθοιο  
 πέϊθ' ἀγαθὰ φρονέων· νῦν δ' ἀθρόα πάντ' ἀπέτισε."

*Athene pleads on behalf of Odysseus.*

τὸν δ' ἡμείβετ' ἔπειτα θεὰ γλαυκῶπις Ἀθήνη·  
 "ὦ πάτερ ἡμέτερε Κρονίδη, ὕπατε κρειόντων, 45  
 καὶ λίην κείνός γε εἰκότι κεῖται ὀλέθρῳ·  
 ὥς ἀπόλοιτο καὶ ἄλλος, ὅτις τοιαῦτά γε ῥέξοι.  
 ἀλλὰ μοι ἄμφ' Ὀδυσῆϊ δαΐφροσι δαίεται ἦτορ,  
 δυσμόρῳ, ὃς δὴ δηθὰ φίλων ἅπο πῆματα πάσχει  
 νήσῳ ἐν ἀμφιρύτῃ, ὅθι τ' ὀμφαλός ἐστι θαλάσσης, 50  
 νῆσος δεινὴ δρόσση, θεὰ δ' ἐν δώματα ναίει,  
 Ἄτλαντος θυγάτηρ ὀλοόφρονος, ὃς τε θαλάσσης  
 πάσης βένθεα οἶδεν, ἔχει δέ τε κίονας αὐτὸς  
 μακρὰς, αἱ γαῖάν τε καὶ οὐρανὸν ἀμφὶς ἔχουσι.  
 τοῦ θυγάτηρ δύστηνον ὀδυρόμενον κατερύκει, 55  
 αἰεὶ δὲ μαλακοῖσι καὶ αἰμυλίοισι λόγοισι  
 θέλγει, ὅπως Ἰθάκης ἐπιλήσεται· αὐτὰρ Ὀδυσσεύς,  
 ἰέμενος καὶ καπνὸν ἀποθρῶσκοντα νοῆσαι  
 ἥς γαίης, θανέειν ἰμείρεται. Οὐδέ νυ σοί περ  
 ἐντρέπεται φίλον ἦτορ, Ὀλύμπιε. Οὐ νύ τ'  
 Ὀδυσσεύς 60

Ἄργείων παρὰ νηυσὶ χαρίζετο ἱερὰ ῥέξων  
Τροίῃ ἐν εὐρείῃ ; τί νύ οἱ τόσον ὠδύσαο Ζεῦ ;”

*Zeus explains why Poseidaon is wroth with Odysseus,  
and proposes to bring him home.*

τὴν δ' ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεὺς·  
“ τέκνον ἐμὸν, ποῖόν σε ἔπος φύγεν ἕρκος ὀδόντων.  
πῶς ἂν ἔπειτ' Ὀδυσῆος ἐγὼ θείοιο λαθοίμην, 65  
ὃς περὶ μὲν νόον ἐστὶ βροτῶν, πέρι δ' ἱρὰ θεοῖσιν  
ἀθανάτοισιν ἔδωκε, τοὶ οὐρανὸν εὐρὺν ἔχουσιν.  
ἀλλὰ Ποσειδάων γαίηοχος ἀσκελὲς αἰεὶ  
Κύκλωπος κεχόλwται, ὃν ὀφθαλμοῦ ἀλάωσεν,  
ἀντίθεον Πολύφημον, δούκράτος ἐστὶ μέγιστον 70  
πᾶσιν Κυκλώπεσσι· Θόῳσα δέ μιν τέκε νύμφη,  
Φόρκυνος θυγάτηρ, ἀλὸς ἀτρυγέτοιο μέδοντος,  
ἐν σπέσσι γλαφυροῖσι Ποσειδάωνι μιγείσα.  
ἐκ τοῦ δὴ Ὀδυσῆα Ποσειδάων ἐνοσίχθων  
οὔτι κατακτείνει, πλάξει δ' ἀπὸ πατρίδος αἴης. 75  
ἀλλ' ἄγεθ' ἡμεῖς οἷδε περιφραζώμεθα πάντες  
νόστον, ὅπως ἔλθῃσι· Ποσειδάων δὲ μεθήσει  
ὃν χόλον· οὐ μὲν γάρ τι δυνήσεται ἀντία πάντων  
ἀθανάτων ἀέκητι θεῶν ἐριδαινέμεν οἶος.”

*Athene proposes (1) to send Hermes to bid Kalyпсо speed  
Odysseus on his way, (2) to stir up Telemachus his son.*

τὸν δ' ἡμείβετ' ἔπειτα θεὰ γλαυκῶπις Ἀθήνη· 80  
“ ὦ πάτερ ἡμέτερε Κρονίδη, ὕπατε κρειόντων,  
εἰ μὲν δὴ νῦν τοῦτο φίλον μακάρεσσι θεοῖσι,

νοσθήσαι Ὀδυσῆα πολύφρονα ὄνδε δόμονδε,  
 Ἑρμείαν μὲν ἔπειτα διάκτορον, ἀργεῖφόντην,  
 νῆσον ἐς Ὀγυγίην ὀτρύνομεν, ὄφρα τάχιστα 85  
 νύμφῃ εὐπλοκάμῳ εἴπῃ νημερτέα βουλήν,  
 νόστον Ὀδυσσῆος ταλασίφρονος, ὥς κε νήηται.  
 αὐτὰρ ἐγὼν Ἰθακὴνδε ἐλεύσομαι ὄφρα οἱ υἱὸν  
 μᾶλλον ἐποτρύνω, καὶ οἱ μένος ἐν φρεσὶ θείω,  
 εἰς ἀγορὴν καλέσαντα κάρη κομόωντας Ἀχαιοὺς 90  
 πᾶσι μνηστήρεσσιν ἀπειπέμεν, οἳ τέ οἱ αἰεὶ  
 μῆλ' ἀδινὰ σφάζουσι καὶ εἰλίποδας ἔλικας βούς.  
 πέμψω δ' ἐς Σπάρτην τε καὶ ἐς Πύλον ἡμαθόεντα  
 νόστον πευσόμενον πατρὸς φίλου, ἣν που ἀκούσῃ,  
 ἥδ' ἵνα μιν κλέος ἐσθλὸν ἐν ἀνθρώποισιν ἔχῃσιν." 95

*She visits Ithaka in the guise of Mentes: preparation  
for the feast.*

ὥς εἰποῦς' ὑπὸ ποσσὶν ἐδήσατο καλὰ πέδιλα,  
 [ἀμβρόσια, χρύσεια, τὰ μιν φέρον ἡμὲν ἐφ' ὕγρην  
 ἥδ' ἐπ' ἀπείρονα γαῖαν ἅμα πνοιῆς ἀνέμοιο.  
 εἶλετο δ' ἄλκιμον ἔγχος, ἀκαχμένον ὀξείῃ χαλκῷ  
 βριθὺν, μέγα, στιβαρόν, τῷ δάμνησι στίχας ἀνδρῶν  
 ἡρώων, τοῖσιν τε κοτέσσεται ὀβριμοπάτρη.] 101  
 βῆ δὲ κατ' Οὐλύμπιοι καρήνων ἀΐξασα,  
 στῆ δ' Ἰθάκης ἐνὶ δῆμῳ ἐπὶ προθύροις Ὀδυσῆος,  
 οὐδοῦ ἐπ' αὐλείου· παλάμῃ δ' ἔχε χάλκεον ἔγχος,  
 εἰδομένη ξείνῳ, Ταφίων ἡγήτορι, Μέντη. 105  
 εὔρε δ' ἄρα μνηστῆρας ἀγήνορας. οἱ μὲν ἔπειτα

πεσσοῖσι προπάροιθε θυράων θυμὸν ἕτερπον,  
 ἤμενοι ἐν ῥινοῖσι βοῶν, οὓς ἔκτανον αὐτοί.  
 κήρυκες δ' αὐτοῖσι καὶ ὀτρηροὶ θεράποντες  
 οἳ μὲν ἄρ' οἶνον ἕμισγον ἐνὶ κρητῆρσι καὶ ὕδωρ, 110  
 οἳ δ' αὖτε σπόγγοισι πολυτρήτοισι τραπέζας  
 νίζον καὶ προτίθεντο ἰδὲ κρέα πολλὰ दाτεῦντο.

*Telemachus welcomes her.*

τὴν δὲ πολὺ πρῶτος ἶδε Τηλέμαχος θεοειδής·  
 ἦστο γὰρ ἐν μνηστῆρσι φίλον τετιημένος ἦτορ,  
 ὁσσόμενος πατέρ' ἐσθλὸν ἐνὶ φρεσίν, εἴ ποθεν ἔλθων  
 μνηστῆρων τῶν μὲν σκέδασιν κατὰ δώματα θείῃ, 116  
 τιμὴν δ' αὐτὸς ἔχει καὶ κτήμασιν οἷσιν ἀνάσσοι.  
 τὰ φρονέων, μνηστῆρσι μεθήμενος, εἴσιδ' Ἀθήνην.  
 βῆ δ' ἰθὺς προθύροιο, νεμεσσήθη δ' ἐνὶ θυμῷ  
 ξεῖνον δηθὰ θύρῃσιν ἐφειστάμεν' ἔγγυθι δὲ στὰς 120  
 χεῖρ' ἔλε δεξιτερὴν καὶ ἐδέξατο χάλκεον ἔγχος,  
 καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδα·

“χαῖρε, ξεῖνε, παρ' ἅμμι φιλήσεται· αὐτὰρ ἔπειτα  
 δείπνου πασσάμενος μυθήσεται ὅττεό σε χρή.”

ὣς εἰπὼν ἠγείθ', ἥ δ' ἔσπετο Παλλὰς Ἀθήνη. 125  
 οἳ δ' ὅτε δὴ ῥ' ἐντοσθεν ἔσαν δόμον ὑψηλοῖο,  
 ἔγχος μὲν ῥ' ἔστησε φέρων πρὸς κίονα μακρὴν  
 δουροδόκης ἐντοσθεν εὐξόου, ἔνθα περ ἄλλα  
 ἔγχε' Ὀδυσσῆος ταλασίφρονος ἵστατο πολλά·  
 αὐτὴν δ' ἐς θρόνον εἰσεν ἄγων, ὑπὸ λῖτα πετάσσας,  
 καλὸν δαιδάλεον· ὑπὸ δὲ θρῆνυς ποσὶν ἦεν. 131

πὰρ δ' αὐτὸς κλισμὸν θέτο ποικίλον ἔκτοθεν ἄλλων  
 μνηστῆρων, μὴ ξείνος ἀνηθείς ὀρυμαγδῶ .  
 δειπνῶ ἀδήσειεν, ὑπερφιάλοισι μετελθὼν,  
 ἦδ' ἵνα μιν περὶ πατρὸς ἀποικομένοιο ἔροιτο. 135  
 χέρνιβα δ' ἀμφίπολος προχῶ ἐπέχευε φέρουσα  
 καλῇ χρυσεῖῃ ὑπὲρ ἀργυρέοιο λέβητος,  
 νίψασθαι· παρὰ δὲ ξεστὴν ἐτάνυσσε τράπεζαν.  
 σῖτον δ' αἰδοίῃ ταμὴν παρέθηκε φέρουσα,  
 [εἷδατα πόλλ' ἐπιθείσα, χαριζομένη παρεόντων.]  
 δαιτρὸς δὲ κρειῶν πίνακας παρέθηκεν αἰέρας 141  
 παντοίων, παρὰ δὲ σφι τίθει χρύσεια κύπελλα·  
 κῆρυξ δ' αὐτοῖσιν θάμ' ἐπώχετο οἶνοχοεύων.

*The suitors dine.*

ἐς δ' ἦλθον μνηστῆρες ἀγῆνορες. οἳ μὲν ἔπειτα  
 ἐξείης ἔζοντο κατὰ κλισμούς τε θρόνους τε. 145  
 τοῖσι δὲ κήρυκες μὲν ὕδωρ ἐπὶ χεῖρας ἔχευαν,  
 σῖτον δὲ δμῳαὶ παρενήνεον ἐν κανέοισι,  
 [κούροι δὲ κρητῆρας ἐπεστέψαντο ποτοῖο.]  
 οἱ δ' ἐπ' ὀνείαθ' ἐτοῖμα προκείμενα χεῖρας ἱαλλον.  
 αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο 150  
 μνηστῆρες, τοῖσιν μὲν ἐνὶ φρεσὶν ἄλλα μεμῆλει,  
 μολπή τ' ὀρχηστὺς τε· τὰ γάρ τ' ἀναθήματα δαιτός.  
 κῆρυξ δ' ἐν χερσὶν κίθαριν περικαλλέ' ἔθηκε  
 Φημίφ, ὃς ῥ' ἤειδε παρὰ μνηστῆρσιν ἀνάγκη.  
 ἦτοι ὁ φορμίζων ἀνεβάλλετο καλὸν αἰεΐειν· 155  
 αὐτὰρ Τηλέμαχος προσέφη γλαυκῶπιν Ἀθήνην,  
 ἄγχι σχὼν κεφαλὴν, ἵνα μὴ πευθοῖαθ' οἱ ἄλλοι·



*Telemachus tells Mentès (Athene) of the evil behaviour of the suitors, and asks his business.*

“ξείνε φίλ', ἦ καί μοι νεμεσήσεται ὅττι κεν εἶπω ;  
 τούτοισιν μὲν ταῦτα μέλει, κίθαρις καὶ αἰοιδῇ,  
 ῥεῖ', ἐπεὶ ἀλλότριον βίοτον νήποινον ἔδουσιν 160  
 ἀνέρος, οὗ δὴ πού λεύκ' ὅστέα πύθεται ὄμβρω  
 κείμεν' ἐπ' ἠπείρου, ἦ εἰν ἀλὶ κύμα κυλίνδει.  
 εἰ κείνόν γ' Ἰθάκηδε ἰδοίαιτο νοστήσαντα,  
 πάντες κ' ἀρησαίαιτ' ἐλαφρότεροι πόδας εἶναι  
 ἢ ἀφνειότεροι χρυσοῖό τε ἐσθῆτός τε. 165  
 νῦν δ' ὃ μὲν ὥς ἀπόλωλε κακὸν μόρον, οὐδέ τις ἡμῖν  
 θαλπωρή, εἴ περ τις ἐπιχθονίων ἀνθρώπων  
 φῆσιν ἐλεύσεσθαι· τοῦ δ' ὦλετο νόστιμον ἡμαρ.  
 ἀλλ' ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως κατάλεξον·  
 τίς πόθεν εἰς ἀνδρῶν ; πόθι τοι πόλις ἡδὲ τοκῆς ;  
 ὅπποις τ' ἐπὶ νηὸς ἀφίκεο· πῶς δέ σε ναῦται 171  
 ἵγγαγον εἰς Ἰθάκην ; τίνες ἔμμεναι εὐχετόωντο ;  
 οἱ μὲν γάρ τί σε πεζὸν οἴομαι ἐνθάδ' ἰκέσθαι.  
 καί μοι τοῦτ' ἀγόρευσον ἐτήτυμον, ὅφρ' εὖ εἰδῶ,  
 ἦν νέον μεθέπεις, ἦ καὶ πατρώϊός ἐσσι 175  
 ξείνος, ἐπεὶ πολλοὶ ἴσαν ἀνέρες ἡμέτερον δῶ  
 ἄλλοι, ἐπεὶ καὶ κείνος ἐπίστροφος ἦν ἀνθρώπων.”

*Athene answers, 'I am Mentès, a friend of the house. Odysseus is not yet dead, but will return. Verily thou art like thy sire.'*

τὸν δ' αὖτε προσέειπε θεὰ γλαυκῶπις Ἀθήνη·  
 “τοιγὰρ ἐγὼ τοι ταῦτα μάλ' ἀτρεκέως ἀγορεύσω.

Μέντης Ἀγχιάλαιο δαΐφρονος εὖχομαι εἶναι 180  
 υἱός, ἀτὰρ Ταφίοισι φιληρέτμοισιν ἀνάσσω.  
 νῦν δ' ὧδε ξὺν νηϊ κατήλυθον ἢ ἑτάροισι,  
 πλέων ἐπὶ οἶνοπα πόντον ἐπ' ἄλλοθρόους ἀνθρώπους,  
 ἐς Τεμέσσην μετὰ χαλκόν, ἅγω δ' αἶθωνα σίδηρον.  
 νηὺς δέ μοι ἦδ' ἔστηκεν ἐπ' ἀγροῦ νόσφι πόληος 185  
 ἐν λιμένι Ῥεΐθρῳ, ὑπὸ Νηΐῳ ὑλήεντι.  
 ξεῖνοι δ' ἀλλήλων πατρῷοι εὐχόμεθ' εἶναι  
 ἐξ ἀρχῆς, εἴ πέρ τε γέροντ' εἶρηαι ἐπελθὼν  
 Δαέρτην ἦρωα, τὸν οὐκέτι φασὶ πόλινδε  
 ἔρχεσθ', ἀλλ' ἀπάνευθεν ἐπ' ἀγροῦ πῆματα πάσχειν  
 γρη῏ σὺν ἀμφιπόλῳ, ἣ οἱ βρῶσιν τε πόσιν τε 191  
 παρτιθεῖ, εὖτ' ἂν μιν κάματος κατὰ γυῖα λάβησιν  
 ἐρπύζοντ' ἀνὰ γούνον ἀλωῆς οἰνοπέδοιο.  
 νῦν δ' ἦλθον· δὴ γάρ μιν ἔφαντ' ἐπιδήμιον εἶναι,  
 σὸν πατέρ'· ἀλλὰ νυ τόνγε θεοὶ βλάπτουσι κελεύθου.  
 οὐ γάρ πω τέθνηκεν ἐπὶ χθονὶ δῖος Ὀδυσσεύς, 196  
 ἀλλ' ἔτι που ζωὸς κατερύκεται εὐρείῳ πόντῳ,  
 νήσῳ ἐν ἀμφιρύτῃ, χαλεποὶ δέ μιν ἄνδρες ἔχουσιν,  
 ἄγριοι, οἳ που κεῖνον ἐρυκανόωσ' ἀέκοντα.  
 αὐτὰρ νῦν τοι ἐγὼ μαντεύσομαι, ὥς ἐνὶ θυμῷ 200  
 ἀθάνατοι βάλλουσι καὶ ὥς τελέεσθαι οἴω,  
 οὗ τοι μάντις ἐὼν οὔτ' οἰωνῶν σάφα εἰδώς.  
 οὔτοι ἔτι δηρόν γε φίλης ἀπὸ πατρίδος αἴης  
 ἔσσεται, οὐδ' εἴ πέρ τε σιδήρεα δέσματ' ἔχῃσι·  
 φράσσεται ὥς κε νήηται, ἐπεὶ πολυμηχανός ἐστιν.  
 ἀλλ' ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως καταλέξον, 206



## ΟΜΗΡΟΥ ΟΔΥΣΣΕΙΑΣ Α΄.

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*Invocation of the Muse, and general outline of the plot.*

\*ΑΝΔΡΑ μοι ἔννεπε Μοῦσα πολύτροπον, ὃς μάλα  
πολλὰ  
πλάγχθη, ἐπεὶ Τροίης ἱερὸν πτολίεθρον ἔπερσε·  
πολλῶν δ' ἀνθρώπων ἴδεν ἄστεα καὶ νόον ἔγνω,  
πολλὰ δ' ὃγ' ἐν πόντῳ πάθεν ἄλγεα ὃν κατὰ θυμὸν,  
ἀρνύμενος ἣν τε ψυχὴν καὶ νόστον ἐταίρων. 5  
ἀλλ' οὐδ' ὥς ἐτάρους ἐρρύσατο, ἰέμενός περ·  
αὐτῶν γὰρ σφετέρῃσιν ἀτασθαλίῃσιν ὄλοντο·  
νήπιοι, οἳ κατὰ βοῦς Ὑπερίονος Ἥελίοιο  
ἦσθιον· αὐτὰρ ὃ τοῖσιν ἀφείλετο νόστιμον ἦμαρ.  
τῶν ἀμόθεν γε, θεά, θύγατερ Διός, εἰπὲ καὶ ἡμῖν. 10

*All the Achaeans save Odysseus were at home, he in  
Ogygia and persecuted by Poseidon.*

ἐνθ' ἄλλοι μὲν πάντες, ὅσοι φύγον αἰπὺν ὄλεθρον,  
οἴκοι ἔσαν, πόλεμόν τε πεφευγότες ἠδὲ θάλασσαν·  
τὸν δ' οἶον, νόστου κεχρημένον ἠδὲ γυναικὸς,

νύμφη πότνι' ἔρυκε Καλυψώ, δία θεάων,  
 ἐν σπέσσι γλαφυροῖσι λιλαιομένη πόσιν εἶναι. 15  
 ἀλλ' ὅτε δὴ ἔτος ἦλθε, περιπλομένων ἐνιαυτῶν,  
 τῷ οἱ ἐπεκλώσαντο θεοὶ οἰκόνδε νέεσθαι  
 εἰς Ἰθάκην, οὐδ' ἔνθα πεφυγμένος ἦεν ἀέθλων,  
 καὶ μετὰ οἷσι φίλοισι. Θεοὶ δ' ἐλέαιρον ἅπαντες  
 νόσφι Ποσειδάωνος· ὁ δ' ἀσπερχὲς μενέαιεν 20  
 ἀντιθέω Ὀδυσῇ πάρος ἦν γαῖαν ἰκέσθαι.

*Council of the immortals, Poseidaon absent.*

ἀλλ' ὁ μὲν Αἰθίοπας μετεκίαθε τηλόθ' ἐόντας—  
 Αἰθίοπας, τοὶ διχθὰ δεδαΐαται, ἔσχατοι ἀνδρῶν,  
 οἳ μὲν δυσομένου Ὑπερίονος, οἳ δ' ἀνιόντος,  
 ἀντιῶν ταύρων τε καὶ ἀρνεῖων ἐκατόμβης. 25  
 ἔνθ' ὄγ' ἐτέρπετο δαιτὶ παρήμενος· οἳ δὲ δὴ ἄλλοι  
 Ζηνὸς ἐνὶ μεγάροισιν Ὀλυμπίου ἀθρόοι ἦσαν.  
 τοῖσι δὲ μύθων ἤρχε πατὴρ ἀνδρῶν τε θεῶν τε·  
 μνήσατο γὰρ κατὰ θυμὸν ἀμύμονος Αἰγίσθοιο,  
 τὸν ῥ' Ἀγαμεμνονίδης τηλεκλυτὸς ἔκταν' Ὀρέστης.  
 τοῦ ὄγ' ἐπιμνησθεὶς ἔπε' ἀθανάτοισι μετήνυδα· 31

*Zeus exclaims against the inconsistency of men; the example of Aegisthus.*

“ὦ πόποι, οἷον δὴ νῦ θεοὺς βροτοὶ αἰτιώονται.  
 ἐξ ἡμέων γάρ φασι κάκ' ἔμμεναι· οἳ δὲ καὶ αὐτοὶ  
 σφῆσιν ἀτασθαλίῃσιν ὑπέρμορον ἄλγ' ἔχουσιν,  
 ὥς καὶ νῦν Αἰγίσθος ὑπὲρ μόρον Ἀτρεΐδαι 35  
 γῆμ' ἄλοχον μνηστὴν, τὸν δ' ἔκτανε νοστήσαντα,

εἰδὼς αἰπὺν ὄλεθρον· ἐπεὶ πρό οἱ εἵπομεν ἡμεῖς,  
 Ἑρμείαν πέμψαντες, εὖσκοπον ἀργεῖφόντην,  
 μήτ' αὐτὸν κτείνειν μήτε μνάσθαι ἄκοιτιν·  
 ἐκ γὰρ Ὀρέσταο τίσις ἔσσεται Ἀτρεΐδαο, 40  
 ὁππότε' ἂν ἡβήσῃ τε καὶ ἥς ἰμείρεται αἴης.  
 ὥς ἔφαθ' Ἑρμείας, ἀλλ' οὐ φρένας Αἰγίσθοιο  
 πεῖθ' ἀγαθὰ φρονέων· νῦν δ' ἀθρόα πάντ' ἀπέτισε."

*Athene pleads on behalf of Odysseus.*

τὸν δ' ἡμείβετ' ἔπειτα θεὰ γλαυκῶπις Ἀθήνη·  
 “ὦ πάτερ ἡμέτερε Κρονίδη, ὕπατε κρειόντων, 45  
 καὶ λίην κεῖνός γε εἰκοῖτι κεῖται ὀλέθρῳ·  
 ὥς ἀπόλοιτο καὶ ἄλλος, ὅτις τοιαῦτά γε ῥέξοι.  
 ἀλλὰ μοι ἄμφ' Ὀδυσῇ δαΐφρονι δαίεται ἦτορ,  
 δυσμόρῳ, ὃς δὴ δηθὰ φίλων ἅπο πῆματα πάσχει  
 νήσῳ ἐν ἀμφιρύτῃ, ὅθι τ' ὀμφαλὸς ἔστι θαλάσσης, 50  
 νήσος δεινὴ δρόσση, θεὰ δ' ἐν δώματα ναίει,  
 Ἄτλαντος θυγάτηρ ὀλοόφρονος, ὃς τε θαλάσσης  
 πάσης βένθεα οἶδεν, ἔχει δέ τε κίονας αὐτὸς  
 μακρὰς, αἱ γαῖάν τε καὶ οὐρανὸν ἀμφὶς ἔχουσι.  
 τοῦ θυγάτηρ δύστηνον ὀδυρόμενον κατερύκει, 55  
 αἰεὶ δὲ μαλακοῖσι καὶ αἰμυλίοισι λόγοισι  
 θέλγει, ὅπως Ἰθάκης ἐπιλήσεται· αὐτὰρ Ὀδυσσεύς,  
 ἰέμενος καὶ καπνὸν ἀποθρώσκοντα νοῆσαι  
 ἥς γαίης, θανέειν ἰμείρεται. Οὐδέ νυ σοί περ  
 ἐντρέπεται φίλον ἦτορ, Ὀλύμπιε. Οὗ νύ τ'  
 Ὀδυσσεύς 60

Ἄργείων παρὰ νηυσὶ χαρίζετο ἱερὰ ῥέζων  
Τροίῃ ἐν εὐρείῃ ; τί νύ οἱ τόσον ὠδύσαο Ζεῦ ;”

*Zeus explains why Poseidaon is wroth with Odysseus,  
and proposes to bring him home.*

τὴν δ' ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεὺς·  
“ τέκνον ἔμὸν, ποῖόν σε ἔπος φύγεν ἕρκος ὀδόντων.  
πῶς ἂν ἔπειτ' Ὀδυσῆος ἐγὼ θείοιο λαθοίμην, 65  
ὃς περὶ μὲν νόον ἐστὶ βροτῶν, πέρι δ' ἱρὰ θεοῖσιν  
ἀθανάτοισιν ἔδωκε, τοὶ οὐρανὸν εὐρὺν ἔχουσιν.  
ἀλλὰ Ποσειδάων γαίηοχος ἀσκελὲς αἰεὶ  
Κύκλωπος κεχόλωται, ὃν ὀφθαλμοῦ ἀλάωσεν,  
ἀντίθεον Πολύφημον, ὅου κράτος ἐστὶ μέγιστον 70  
πᾶσιν Κυκλώπεσσι· Θώωσα δέ μιν τέκε νύμφη,  
Φόρκυνος θυγάτηρ, ἁλὸς ἀτρυγέτοιο μέδοντος,  
ἐν σπέσσι γλαφυροῖσι Ποσειδάωνι μιγεῖσα.  
ἐκ τοῦ δὴ Ὀδυσῆα Ποσειδάων ἐνοσίχθων  
οὔτι κατακτείνει, πλάζει δ' ἀπὸ πατρίδος αἴης. 75  
ἀλλ' ἄγεθ' ἡμεῖς οἶδε περιφραζώμεθα πάντες  
νόστον, ὅπως ἔλθῃσι· Ποσειδάων δὲ μεθήσει  
ὃν χόλον· οὐ μὲν γάρ τι δυνήσεται ἀντία πάντων  
ἀθανάτων ἀέκητι θεῶν ἐριδαινέμεν οἶος.”

*Athene proposes (1) to send Hermes to bid Kalypso speed  
Odysseus on his way, (2) to stir up Telemachus his son.*

τὸν δ' ἡμείβετ' ἔπειτα θεὰ γλαυκῶπις Ἀθήνη· 80  
“ ὦ πάτερ ἡμέτερε Κρονίδη, ὕπατε κρειόντων,  
εἰ μὲν δὴ νῦν τοῦτο φίλον μακάρεσσι θεοῖσι,

νοστῆσαι Ὀδυσῆα πολύφρονα ὄνδε δόμονδε,  
 Ἑρμείαν μὲν ἔπειτα διάκτορον, ἀργεῖφόντην,  
 νῆσον ἐς Ὀγυγίην ὀτρύνομεν, ὅφρα τάχιστα 85  
 νύμφῃ ἔϋπλοκάμῳ εἴπῃ νημερτέα βουλὴν,  
 νόστον Ὀδυσσῆος ταλασίφρονος, ὥς κε νέηται.  
 αὐτὰρ ἐγὼν Ἰθακὴνδε ἐλεύσομαι ὅφρα οἱ υἷὸν  
 μᾶλλον ἐποτρύνω, καί οἱ μένος ἐν φρεσὶ θείω,  
 εἰς ἀγορὴν καλέσαντα κάρη κομόωντας Ἀχαιοὺς 90  
 πᾶσι μνηστήρεσσιν ἀπειπέμεν, οἳ τέ οἱ αἰεὶ  
 μῆλ' ἀδινὰ σφάζουσι καὶ εἰλίποδας ἑλικας βοῦς.  
 πέμψω δ' ἐς Σπάρτην τε καὶ ἐς Πύλον ἡμαθόεντα  
 νόστον πευσόμενον πατρὸς φίλου, ἣν που ἀκούσῃ,  
 ἥδ' ἵνα μιν κλέος ἐσθλὸν ἐν ἀνθρώποισιν ἔχῃσιν." 95

*She visits Ithaka in the guise of Mentes: preparations  
 for the feast.*

ὥς εἰποῦς' ὑπὸ ποσσὶν ἐδήσατο καλὰ πέδιλα,  
 [ἀμβρόσια, χρύσεια, τὰ μιν φέρον ἡμὲν ἐφ' ὕγρην  
 ἥδ' ἐπ' ἀπείρονα γαῖαν ἅμα πνοιῆς ἀνέμοιο.  
 εἵλετο δ' ἄλκιμον ἔγχος, ἀκαχμένον ὀξείῃ χαλκῷ  
 βριθὺ, μέγα, στιβαρόν, τῷ δάμνησι στίχας ἀνδρῶν  
 ἡρώων, τοῖσιν τε κοτέσsetαι ὀβριμοπάτρη.] 101  
 βῆ δὲ κατ' Οὐλύμποιο καρῆνων αἴξασα,  
 στῆ δ' Ἰθάκης ἐνὶ δῆμῳ ἐπὶ προθύροις Ὀδυσῆος,  
 οὐδοῦ ἐπ' αὐλείου· παλάμῃ δ' ἔχε χάλκεον ἔγχος,  
 εἰδομένη ξείνῳ, Ταφίων ἡγήτορι, Μέντη. 105  
 εὔρε δ' ἄρα μνηστῆρας ἀγήνορας. οἳ μὲν ἔπειτα



πεσσοῖσι προπάροιθε θυράων θυμὸν ἔτερπον,  
 ἦμενοι ἐν ῥινοῖσι βοῶν, οὓς ἔκτανον αὐτοί.  
 κήρυκες δ' αὐτοῖσι καὶ ὀτρηροὶ θεράποντες  
 οἱ μὲν ἄρ' οἶνον ἔμισγον ἐνὶ κρητῆρσι καὶ ὕδωρ, 110  
 οἱ δ' αὖτε σπόγγοισι πολυτρήτοισι τραπέζας  
 νίζον καὶ προτίθεντο ἰδὲ κρέα πολλὰ δατεῦντα.

*Telemachus welcomes her.*

τὴν δὲ πολὺν πρῶτος ἶδε Τηλέμαχος θεοειδής·  
 ἦστο γὰρ ἐν μνηστῆρσι φίλον τετιημένος ἦτορ,  
 ὁσσόμενος πατέρ' ἐσθλὸν ἐνὶ φρεσίν, εἴ ποθεν ἔλθων  
 μνηστήρων τῶν μὲν σκέδασιν κατὰ δώματα θείη, 116  
 τιμὴν δ' αὐτὸς ἔχοι καὶ κτήμασιν οἷσιν ἀνάσσοι.  
 τὰ φρονέων, μνηστῆρσι μεθήμενος, εἴσιδ' Ἀθήνην.  
 βῆ δ' ἰθὺς προθύροιο, νεμεσσήθη δ' ἐνὶ θυμῷ  
 ξεῖνον δηθὰ θύρῃσιν ἐφεστάμεν ἔγγυθι δὲ στὰς 120  
 χεῖρ' ἔλε δεξιτερὴν καὶ ἐδέξατο χάλκεον ἔγχος,  
 καί μιν φωνήσας ἔπεα πτερόεντα προσηύδα·

“χαῖρε, ξεῖνε, παρ' ἅμμι φιλήσεται· αὐτὰρ ἔπειτα  
 δείπνου πασσάμενος μυθήσεται ὅττεό σε χρή.”

ὣς εἰπὼν ἠγείθ', ἥ δ' ἔσπετο Παλλὰς Ἀθήνη. 125  
 οἱ δ' ὅτε δὴ ῥ' ἔντοσθεν ἔσαν δόμου ὑψηλοῖο,  
 ἔγχος μὲν ῥ' ἔστησε φέρων πρὸς κίονα μακρὴν  
 δουροδόκης ἔντοσθεν ἐϋξόου, ἔνθα περ ἄλλα  
 ἔγχε' Ὀδυσσῆος ταλασίφρονος ἵστατο πολλά·  
 αὐτὴν δ' ἐς θρόνον εἷσεν ἄγων, ὑπὸ λίτα πετάσσας,  
 καλὸν δαιδάλεον· ὑπὸ δὲ θρῆνυς ποσὶν ἦεν. 131

πὰρ δ' αὐτὸς κλισμὸν θέτο ποικίλον ἔκτοθεν ἄλλων  
 μνηστήρων, μὴ ξεῖνος ἀνιθεὶς ὀρυμαγδῶ·  
 δειπνῶ ἀδήσειεν, ὑπερφιάλοισι μετελθὼν,  
 ἦδ' ἵνα μιν περὶ πατρὸς ἀποιχομένοιο ἔροιτο. 135  
 χέρνιβα δ' ἀμφίπολος προχόῳ ἐπέχευε φέρουσα  
 καλῇ χρυσείῃ ὑπὲρ ἀργυρέοιο λέβητος,  
 νίψασθαι· παρὰ δὲ ξεστὴν ἐτάνυσσε τράπεζαν.  
 σῖτον δ' αἰδοίῃ ταμίῃ παρέθηκε φέρουσα,  
 [εἶδατα πόλλ' ἐπιθείσα, χαριζομένη παρεόντων.]  
 δαιτρὸς δὲ κρειῶν πίνακας παρέθηκεν αἰείρας 141  
 παντοίων, παρὰ δέ σφι τίθει χρύσεια κύπελλα·  
 κῆρυξ δ' αὐτοῖσιν θάμ' ἐπώχετο οἰνοχοεύων.

*The suitors dine.*

ἐς δ' ἦλθον μνηστῆρες ἀγῆνορες. οἳ μὲν ἔπειτα  
 ἐξείης ἔζοντο κατὰ κλισμούς τε θρόνους τε. 145  
 τοῖσι δὲ κήρυκες μὲν ὕδωρ ἐπὶ χεῖρας ἔχευαν,  
 σῖτον δὲ δμῳαὶ παρενήνεον ἐν κανέοισι,  
 [κοῦροι δὲ κρητῆρας ἐπεστέψαντο ποτοῖο.]  
 οἳ δ' ἐπ' ὀνειάθ' ἐτοῖμα προκείμενα χεῖρας ἵαλλον.  
 αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο 150  
 μνηστῆρες, τοῖσιν μὲν ἐνὶ φρεσὶν ἄλλα μεμῆλει,  
 μολπή τ' ὀρχηστὺς τε· τὰ γάρ τ' ἀναθήματα δαιτὸς.  
 κῆρυξ δ' ἐν χερσὶν κίθαριν περικαλλέ' ἔθηκε  
 Φημίῳ, ὅς ῥ' ἦειδε παρὰ μνηστῆρσιν ἀνάγκη.  
 ἦτοι ὁ φορμίζων ἀνεβάλλετο καλὸν αἰεῖδεν 155  
 αὐτὰρ Τηλέμαχος προσέφη γλαυκῶπιν Ἀθήνην,  
 ἄγχι σχῶν κεφαλὴν, ἵνα μὴ πευθοῖάθ' οἱ ἄλλοι·

*Telemachus tells Mentès (Athene) of the evil behaviour of the suitors, and asks his business.*

“ ξεῖνε φίλ', ἥ καί μοι νεμεσήσεται ὅττι κεν εἴπω ;  
 τούτοισιν μὲν ταῦτα μέλει, κίθαρις καὶ ἀοιδῇ,  
 ῥεῖ, ἐπεὶ ἀλλότριον βίοτον νήποινον ἔδουσιν 160  
 ἀνέρος, οὗ δὴ που λεύκ' ὅστέα πύθεται ὄμβρῳ  
 κείμεν' ἐπ' ἠπείρου, ἥ εἰν ἀλλ' κῦμα κυλίνδει.  
 εἰ κείνόν γ' Ἰθάκηνδε ἰδοίατο νοστήσαντα,  
 πάντες κ' ἀρησαίατ' ἐλαφρότεροι πόδας εἶναι  
 ἢ ἀφνειότεροι χρυσοῖό τε ἐσθῆτός τε. 165  
 νῦν δ' ὃ μὲν ὥς ἀπόλωλε κακὸν μόνον, οὐδέ τις ἡμῖν  
 θαλπωρή, εἴ περ τις ἐπιχθονίων ἀνθρώπων  
 φῆσιν ἐλεύσεσθαι· τοῦ δ' ὤλετο νόστιμον ἦμαρ.  
 ἀλλ' ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως κατάλεξον·  
 τίς πόθεν εἰς ἀνδρῶν ; πόθι τοι πόλις ἡδὲ τοκῆς ;  
 ὅπποις τ' ἐπὶ νηὸς ἀφίκεο· πῶς δέ σε ναῦται 171  
 ἤγαγον εἰς Ἰθάκην ; τίνες ἔμμεναι εὐχετόωντο ;  
 οὐ μὲν γάρ τί σε πεξὸν οἶομαι ἐνθάδ' ἰκέσθαι.  
 καί μοι τοῦτ' ἀγόρευσον ἐτήτυμον, ὅφρ' εὖ εἰδῶ,  
 ἥ ἐ νέον μεθέπεις, ἥ καὶ πατρῷός ἐσσι 175  
 ξείνος, ἐπεὶ πολλοὶ ἴσαν ἀνέρες ἡμέτερον δῶ  
 ἄλλοι, ἐπεὶ καὶ κείνος ἐπίστροφος ἦν ἀνθρώπων.”

*Athene answers, 'I am Mentès, a friend of the house. Odysseus is not yet dead, but will return. Verily thou art like thy sire.'*

τὸν δ' αὖτε προσέειπε θεὰ γλαυκῶπις Ἀθήνη·  
 “ τοιγὰρ ἐγὼ τοι ταῦτα μάλ' ἀτρεκέως ἀγορεύσω.

Μέντης Ἀγχιάλιοι δαΐφρονος εὐχομαι εἶναι 180  
 υἱός, ἀτὰρ Ταφίοισι φιληρέτμοισιν ἀνάσσω.  
 νῦν δ' ὧδε ξὺν νηϊ κατήλυθον ἡδ' ἐτάροισι,  
 πλέων ἐπὶ οἶνοπα πόντον ἐπ' ἄλλοθρόους ἀνθρώπους,  
 ἐς Τεμέσσην μετὰ χαλκόν, ἄγω δ' αἴθωνα σίδηρον.  
 νηὺς δέ μοι ἦδ' ἔστηκεν ἐπ' ἀγροῦ νόσφι πόληος 185  
 ἐν λιμένι Ῥεΐθρφ, ὑπὸ Νηΐφ ὑλήεντι.  
 ξεῖνοι δ' ἀλλήλων πατρῷοι εὐχόμεθ' εἶναι  
 ἐξ ἀρχῆς, εἴ πέρ τε γέροντ' εἶρηαι ἐπελθὼν  
 Δαέρτην ἦρωα, τὸν οὐκέτι φασὶ πόλινδε  
 ἔρχεσθ', ἀλλ' ἀπάνευθεν ἐπ' ἀγροῦ πῆματα πάσχειν  
 γρηϊὶ σὺν ἀμφιπόλφ, ἥ οἱ βρῶσίν τε πόσιν τε 191  
 παρτιθεῖ, εὐτ' ἄν μιν κάματος κατὰ γυῖα λάβησιν  
 ἐρπύζοντ' ἀνὰ γοῦνὸν ἀλωῆς οἶνοπέδοιο.  
 νῦν δ' ἦλθον· δὴ γάρ μιν ἔφαντ' ἐπιδήμιον εἶναι,  
 σὸν πατέρ'· ἀλλὰ νυ τόνγε θεοὶ βλάπτουσι κελεύθου.  
 οὐ γάρ πω τέθνηκεν ἐπὶ χθονὶ δῖος Ὀδυσσεύς, 196  
 ἀλλ' ἔτι που ζωὸς κατερύκεται εὐρέϊ πόντφ,  
 νήσφ ἐν ἀμφιρύτῃ, χαλεποὶ δέ μιν ἄνδρες ἔχουσιν,  
 ἄγριοι, οἳ που κεῖνον ἐρυκανόωσ' ἀέκοντα.  
 αὐτὰρ νῦν τοι ἐγὼ μαντεύσομαι, ὥς ἐνὶ θυμῷ 200  
 ἀθάνατοι βάλλουσι καὶ ὥς τελέεσθαι οἴω,  
 οὗ τοι μάντις ἐὼν οὔτ' οἰωνῶν σάφα εἰδώς.  
 οὔτοι ἔτι δηρόν γε φίλης ἀπὸ πατρίδος αἴης  
 ἔσσεται, οὐδ' εἴ πέρ τε σιδήρεα δέσματ' ἔχῃσι·  
 φράσσεται ὥς κε νέηται, ἐπεὶ πολυμηχανός ἐστιν.  
 ἀλλ' ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως κατάλεξον, 206

εἰ δὲ ἐξ αὐτοῖο τόσος παῖς εἰς Ὀδυσῆος.  
 αἰνῶς γὰρ κεφαλὴν τε καὶ ὄμματα καλὰ ἔοικας  
 κείνῳ, ἐπεὶ θαμὰ τοῖον ἐμισγόμεθ' ἀλλήλοισιν,  
 πρὶν γε τὸν ἐς Τροίην ἀναβήμεναι, ἔνθα περ ἄλλοι  
 Ἀργείων οἱ ἄριστοι ἔβαν κοίλῃς ἐνὶ νηυσὶν 211  
 ἐκ τοῦ δ' οὔτ' Ὀδυσῆα ἐγὼν ἴδον οὔτ' ἔμ' ἐκείνους."

*Telemachus* : ' *O that I were the son of some happy man.*'

τὴν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἦρδα·  
 " τοιγὰρ ἐγὼ τοι, ξεῖνε, μάλ' ἀτρεκέως ἀγορεύσω.  
 μήτηρ μὲν τέ μέ φησι τοῦ ἔμμεναι, αὐτὰρ ἐγὼ γε  
 οὐκ οἶδ'· οὐ γάρ πώ τις ἐὼν γόνον αὐτὸς ἀνέγνω. 216  
 ὥς δὲ ἐγὼ γ' ὄφελον μάκαρός νύ τευ ἔμμεναι υἱὸς  
 ἀνέρος, ὃν κτεάτεσσιν ἐοῖς ἔπι γῆρας ἔτετμεν·  
 νῦν δ' ὃς ἀποτμότατος γένετο θνητῶν ἀνθρώπων,  
 τοῦ μ' ἔκ φασι γενέσθαι, ἐπεὶ σύ με τοῦτ' ἐρεῖνεις."

*Mentes (Athene)* : ' *What means this costly banquet?*'

τὸν δ' αὖτε προσέειπε θεὰ γλαυκῶπις Ἀθήνη 221  
 " οὐ μὲν τοι γενεὴν γε θεοὶ νόνημνον ὀπίσσω  
 θῆκαν, ἐπεὶ σέ γε τοῖον ἐγείνατο Πηνελόπεια.  
 ἀλλ' ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως κατὰλεξον  
 τίς δαῖς, τίς δαὶ ὄμιλος ὅδ' ἔπλετο; τίπτε δέ σε  
 χρεώ; 225  
 εἰλαπίνῃ ἢ γάμος; ἐπεὶ οὐκ ἔρανος τάδε γ' ἐστίν.  
 ὥς τε μοι ὑβρίζοντες ὑπερφιάλως δοκέουσιν  
 δαίνυσθαι κατὰ δῶμα. νεμεσσήσαιτό κεν ἀνὴρ  
 αἴσχεα πόλλ' ὀρόων, ὅστις πινυτός γε μετέλθοι."

*Telemachus, 'Once this house bid fair to be wealthy  
and glorious, but my mother's suitors devour our  
substance.'*

τὴν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἦῤα· 230  
 “ ξεῖν', ἐπεὶ ἄρ δὴ ταῦτά μ' ἀνείρεαι ἠδὲ μεταλλᾶς,  
 μέλλεν μὲν ποτε οἶκος ὃδ' ἀφνειὸς καὶ ἀμύμων  
 ἔμμεναι, ὃφρ' ἔτι κείνος ἀνὴρ ἐπιδήμιος ἦεν  
 νῦν δ' ἐτέρως ἐβόλοντο θεοὶ κακὰ μητιόωντες,  
 οἳ κείνον μὲν αἴστον ἐποίησαν περὶ πάντων 235  
 ἀνθρώπων, ἐπεὶ οὗ κε θανόντι περ ᾧδ' ἀκαχοίμην,  
 εἰ μετὰ οἷς ἐτάροισι δάμην Τρώων ἐνὶ δήμῳ,  
 ἥε φίλων ἐν χερσὶν, ἐπεὶ πόλεμον τολύπευσε.  
 τῷ κέν οἱ τύμβον μὲν ἐποίησαν Παναχαιοὶ,  
 ἠδὲ κε καὶ ᾧ παιδὶ μέγα κλέος ἤρατ' ὀπίσσω. 240  
 νῦν δέ μιν ἀκλειῶς ἄρπυιαι ἀνηρείψαντο·  
 οἷχετ' αἴστος, ἄπυστος, ἐμοὶ δ' ὀδύναις τε γόοις τε  
 καλλιπεν· οὐδ' ἔτι κείνον ὀδυρόμενος στεναχίζω  
 οἶον, ἐπεὶ νύ μοι ἄλλα θεοὶ κακὰ κήδε' ἔτευξαν.  
 ὅσσοι γὰρ νήσοισιν ἐπικρατέουσιν ἄριστοι, 245  
 Δουλιχίῳ τε Σάμῃ τε καὶ ὑλήεντι Ζακύνθῳ,  
 ἠδ' ὅσσοι κραναὴν Ἰθάκην κάτα κοιρανέουσι,  
 τόσσοι μητέρ' ἐμὴν μνῶνται, τρύχουσι δὲ οἶκον·  
 ἦ δ' οὐτ' ἀρνεῖται στυγερὸν γάμον οὔτε τελευτὴν  
 ποιῆσαι δύναται· τοὶ δὲ φθινύθουσιν ἔδοντες 250  
 οἶκον ἐμόν· τάχα δὴ με διαραΐσουσι καὶ αὐτόν.”

*Mentes (Athene) is angry: 'O that Odysseus were here in his might! On the morrow dismiss the suitors and go to Nestor and Menelaus, if, perchance, thou mayest hear of thy father. If need be, slay the suitors and so win the glory of Orestes.'*

τὸν δ' ἐπαλαστήσασα προσηύδα Παλλὰς Ἀθήνη·  
 “ὦ πόποι, ἦ δὴ πολλὸν ἀποιχομένον Ὀδυσῆος  
 δεύη, ὃ κε μνηστῆρσιν ἀναιδέσι χεῖρας ἐφείη.  
 εἰ γὰρ νῦν ἐλθὼν δόμου ἐν πρώτῃσι θύρῃσι 255  
 σταίη, ἔχων πῆληκα καὶ ἀσπίδα καὶ δύο δοῦρε,  
 τοῖος ἐὼν οἷόν μιν ἐγὼ τὰ πρῶτα νόησα  
 οἷκῳ ἐν ἡμετέρῳ πίνοντά τε τερπόμενόν τε,  
 ἐξ Ἐφύρης ἀνιόντα παρ' Ἴλου Μερμερίδαο·  
 ὥχετο γὰρ καὶ κείσε θοῆς ἐπὶ νηὸς Ὀδυσσεύς 260  
 φάρμακον ἀνδροφόνον διζήμενος, ὄφρα οἱ εἴη  
 ἰοὺς χρίεσθαι χαλκήρεας· ἀλλ' ὁ μὲν οὐ οἱ  
 δῶκεν, ἐπεὶ ῥα θεοὺς νεμεσίζετο αἰὲν ἐόντας,  
 ἀλλὰ πατήρ οἱ δῶκεν ἐμός· φιλέεσκε γὰρ αἰνῶς.  
 τοῖος ἐὼν μνηστῆρσιν ὁμιλήσειεν Ὀδυσσεύς· 265  
 πάντες κ' ὠκύμοροί τε γενοίατο πικρόγαμοί τε.  
 ἀλλ' ἦ τοι μὲν ταῦτα θεῶν ἐν γούνασι κείται,  
 ἦ κεν νοστήσας ἀποτίσεται, ἦε καὶ οὐκί,  
 οἷσιν ἐνὶ μεγάροισι· σέ δὲ φράζεσθαι ἄνωγα  
 ὅππως κε μνηστῆρας ἀπώσεται ἐκ μεγάροιο. 270  
 εἰ δ' ἄγε νῦν ξυνίει καὶ ἐμῶν ἐμπάξω μύθων·  
 αὔριον εἰς ἀγορὴν καλέσας ἥρωας Ἀχαιοὺς  
 μῦθον πέφραδε πᾶσι, θεοὶ δ' ἐπὶ μάρτυροι ἔστων.  
 μνηστῆρας μὲν ἐπὶ σφέτερα σκίδνασθαι ἄνωχθι·

μητέρα δ', εἴ οἱ θυμὸς ἐφορμᾶται γαμέεσθαι, 275  
 ἄψ' ἵτω ἐς μέγαρον πατρὸς μέγα δυναμένοιο·  
 οἱ δὲ γάμον τεύξουσι καὶ ἀρτυνέουσιν ἑέδνα  
 [πολλὰ μάλ', ὅσσα ἔοικε φίλης ἐπὶ παιδὸς ἔπεσθαι.]  
 σοὶ δ' αὐτῷ πυκινῶς ὑποθήσομαι, αἶ κε πίθῃαι  
 νῇ ἄρσας ἐρέτησιν ἐείκοσιν, ἥ τις ἀρίστη, 280  
 ἔρχεο πευσόμενος πατρὸς δὴν οἰχομένοιο,  
 ἦν τίς τοι εἶπησι βροτῶν, ἥ ὅσσαν ἀκούσης  
 ἐκ Διὸς, ἥ τε μάλιστα φέρει κλέος ἀνθρώποισιν.  
 πρῶτα μὲν ἐς Πύλον ἐλθὲ καὶ εἴρεο Νέστορα  
 δῖον,  
 κείθεν δὲ Σπάρτηνδε παρὰ ξανθὸν Μενέλαον 285  
 ὃς γὰρ δεύτατος ἦλθεν Ἀχαιῶν χαλκοχιτώνων.  
 εἰ μὲν κεν πατρὸς βίοτον καὶ νόττον ἀκούσης,  
 ἦ τ' αἶν, τρυχόμενός περ, ἔτι τλαίης ἐνιαυτόν  
 εἰ δέ κε τεθνηῶτος ἀκούσης μηδ' ἔτ' ἐόντος,  
 νοστήσας δὴ ἔπειτα φίλῃν ἐς πατρίδα γαῖαν 290  
 σῆμά τέ οἱ χεῦαι καὶ ἐπὶ κτέρεα κτερεῖξαι  
 πολλὰ μάλ', ὅσσα ἔοικε, καὶ ἀνέρι μητέρα δοῦναι.  
 αὐτὰρ ἐπὴν δὴ ταῦτα τελευτήσῃς τε καὶ ἔρξης,  
 φράξεσθαι δὴ ἔπειτα κατὰ φρένα καὶ κατὰ θυμόν  
 ὅππως κε μνηστῆρας ἐνὶ μεγάροισι τεοῖσι 295  
 κτείνῃς ἢ ἐδόλῃ ἢ ἀμφαδόν· οὐδέ τί σε χρὴ  
 νηπιάας ὀχέειν, ἐπεὶ οὐκέτι τηλίκος ἐσσί.  
 ἦ οὐκ αἶτις οἶον κλέος ἔλλαβε δῖος Ὀρέστης  
 πάντας ἐπ' ἀνθρώπους, ἐπεὶ ἔκτανε πατροφονῆα,  
 Αἰγισθον δολόμητιν, ὃ οἱ πατέρα κλυτὸν ἔκτα; 300



καὶ σὺν, φίλος—μάλα γάρ σ' ὀρώω καλὸν τε μέγαν  
τε—

ἄλκιμος ἔσσι, ἵνα τίς σε καὶ ὀφριγόνων εὖ εἴπῃ.  
αὐτὰρ ἐγὼν ἐπὶ νῆα θοὴν κατελεύσομαι ἤδη  
ἡδ' ἐτάρους, οἳ πού με μάλ' ἀσχαλώσι μένοντες·  
σοὶ δ' αὐτῷ μελέτω, καὶ ἐμῶν ἐμπάξω μύθων.” 305

*Telemachus, 'Sir, thy advice is good; rest here awhile  
and take a present with thee.'*

τὴν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἦ᾽δα·  
“ ξεῖν', ἦ τοι μὲν ταῦτα φίλα φρονέων ἀγορεύεις,  
ὥς τε πατὴρ ᾗ παιδί, καὶ οὐποτε λήσομαι αὐτῶν.  
ἀλλ' ἄγε νῦν ἐπίμεινον, ἐπειγόμενός περ ὁδοῖο,  
ὄφρα λοεσσάμενός τε τεταρπόμενός τε φίλον κῆρ,  
δῶρον ἔχων ἐπὶ νῆα κίης, χαίρων ἐνὶ θυμῷ, 311  
τιμῆεν, μάλα καλὸν, ὃ τοι κειμήλιον ἔσται  
ἐξ ἐμεῦ, οἷα φίλοι ξεῖνοι ξείνοισι διδοῦσι.”

*Athene refuses to stay and vanishes. Telemachus goes  
to the suitors.*

τὸν δ' ἡμείβετ' ἔπειτα θεὰ γλαυκῶπις Ἀθήνη·  
“ μὴ μ' ἔτι νῦν κατέρυκε, λιλαιόμενόν περ ὁδοῖο, 315  
δῶρον δ' ὅττι κέ μοι δοῦναι φίλον ἦτορ ἀνώγῃ,  
αὐτὶς ἀνερχομένῳ δόμεναι οἰκόνδε φέρεσθαι,  
καὶ μάλα καλὸν ἐλὼν· σοὶ δ' ἄξιον ἔσται ἀμοιβῆς.”  
ἦ μὲν ἄρ' ὥς εἰποῦσ' ἀπέβη γλαυκῶπις Ἀθήνη,  
ὄρνις δ' ὥς ἀνοπαία διέπτατο· τῷ δ' ἐνὶ θυμῷ 320  
θῆκε μένος καὶ θάρσος, ὑπέμνησέν τέ ἐ πατρὸς

μᾶλλον ἔτ' ἢ τὸ πάροιθεν. ὁ δὲ φρεσὶν ᾗσι νοήσας  
θάμβησεν κατὰ θυμόν· οἶσατο γὰρ θεὸν εἶναι.  
αὐτίκα δὲ μνηστῆρας ἐπώχετο ἰσόθεος φῶς.

*Phemius is singing to them the sad return of the Achaeans.  
Penelope comes down to listen.*

τοῖσι δ' αἰδοὺς ᾄειδε περικλυτὸς, οἳ δὲ σιωπῇ 325  
εἶατ' ἀκούοντες· ὁ δ' Ἀχαιῶν νόστον ᾄειδεν  
λυγρὸν, ὃν ἐκ Τροίης ἐπετείλατο Παλλὰς Ἀθήνη.  
τοῦ δ' ὑπερωϊόθεν φρεσὶ σύνθετο θέσπιν αἰοιδὴν  
κούρη Ἰκαρίοιο, περίφρων Πηνελόπεια·  
κλίμακα δ' ὑψηλὴν κατεβήσето οἷο δόμοιο, 330  
οὐκ οἴη, ἅμα τῇ γε καὶ ἀμφίπολοι δ' ἔποντο.  
ἡ δ' ὅτε δὴ μνηστῆρας ἀφίκετο διὰ γυναικῶν,  
στῇ ῥα παρὰ σταθμὸν τέγεος πύκα ποιητοῖο,  
ἅντα παρειάων σχομένη λιπαρὰ κρήδεμνα·  
ἀμφίπολος δ' ἄρα οἱ κεδνὴ ἐκάτερθε παρέστη. 335  
δακρύσασα δ' ἔπειτα προσηύδα θεῖον αἰοιδόν·

*She begs him to choose some less sad subject.*

“Φήμιε, πολλὰ γὰρ ἄλλα βροτῶν θελκτήρια  
οἶδας,  
ἔργ' ἀνδρῶν τε θεῶν τε, τά τε κλείουσιν αἰοιδοί·  
τῶν ἔν γέ σφιν ᾄειδε παρήμενος, οἳ δὲ σιωπῇ  
οἶνον πινόντων· ταύτης δ' ἀποπαύε' αἰοιδῆς 340  
λυγρῆς, ἣ τε μοι αἰεὶ ἐνὶ στήθεσσι φίλον κῆρ  
τείρει, ἐπεὶ με μάλιστα καθίκετο πένθος ἄλαστον.  
τοίην γὰρ κεφαλὴν ποθέω μεμνημένη αἰεὶ

[ἀνδρὸς, τοῦ κλέος εὐρὺ καθ' Ἑλλάδα καὶ μέσον  
"Ἄργος]."

*Telemachus bids her not to interfere with the bard.*

τὴν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἦ᾽δα· 345  
 "μητρὲρ ἐμὴ, τί τ' ἄρα φθονέεις ἐρίηρον ἀοιδὸν  
 τέρπειν ὅππῃ οἱ νόος ὄρνυται; οὐ νύ τ' ἀοιδοὶ  
 αἵτιοι, ἀλλὰ ποθι Ζεὺς αἴτιος, ὃς τε δίδωσιν  
 ἀνδράσιν ἀλφειστῆσιν, ὅπως ἐθέλῃσιν, ἐκάστω.  
 τούτῳ δ' οὐ νέμεσις Δαναῶν κακὸν οἶτον αἰεῖδειν· 350  
 τὴν γὰρ ἀοιδὴν μᾶλλον ἐπικλείουσ' ἄνθρωποι,  
 ἢ τις ἀκουόντεσσι νεωτάτῃ ἀμφιπέληται.  
 σοὶ δ' ἐπιτολμάτω κραδίη καὶ θυμὸς ἀκούειν  
 οὐ γὰρ Ὀδυσσεὺς οἶος ἀπώλεσε νόστιμον ἦμαρ  
 ἐν Τροίῃ, πολλοὶ δὲ καὶ ἄλλοι φῶτες ὄλοντο. 355  
 [ἀλλ' εἰς οἶκον ἰοῦσα τὰ σ' αὐτῆς ἔργα κόμιζε,  
 ἰστόν τ' ἡλακάτην τε, καὶ ἀμφιπόλοισι κέλευε  
 ἔργον ἐποίχεσθαι· μῦθος δ' ἄνδρεςσι μελήσει  
 πᾶσι, μάλιστα δ' ἐμοί· τοῦ γὰρ κράτος ἔστ' ἐνὶ  
 οἴκῳ]."

*Penelope retires.*

ἡ μὲν θαμβήσασα πάλιν οἰκόνδε βεβήκει· 360  
 παιδὸς γὰρ μῦθον πεπνυμένον ἔνθετο θυμῷ.  
 ἐς δ' ὑπερῷ ἀναβᾶσα σὺν ἀμφιπόλοισι γυναιξὶ  
 κλαῖεν ἔπειτ' Ὀδυσῆα, φίλον πόσιν, ὅφρα οἱ ὕπνον  
 ἦδὺν ἐπὶ βλεφάροισι βάλε γλαυκῶπις Ἀθήνη.

*Telemachus announces an assembly for the morrow, upbraiding the suitors for their conduct.*

μνηστῆρες δ' ὁμάδησαν ἀνὰ μέγαρα σκιδόεντα· 365  
πάντες δ' ἡρήσαντο παραὶ λεχέεσσι κλιθῆναι.

τοῖσι δὲ Τηλέμαχος πεπνυμένος ἤρχετο μύθων.

“μητρὸς ἐμῆς μνηστῆρες ὑπέρβιον ὕβριν ἔχοντες  
νῦν μὲν δαινύμενοι τερπώμεθα, μηδὲ βοητὺς  
ἔστω, ἐπεὶ τό γε καλὸν ἀκουέμεν ἐστὶν ἀοιδοῦ 370

τοιοῦδ', οἷος ὃδ' ἐστὶ, θεοῖς ἐναλίγκιος αὐδῆν.

ἦώθεν δ' ἀγορήνδε καθεζώμεσθα κιόντες

πάντες, ἵν' ὑμῖν μῦθον ἀπηλεγέως ἀποείπω,

[ἐξιέναι μεγάρων ἄλλας δ' ἀλεγύνετε δαΐτας,

ὕμᾱ κτήματ' ἔδοντες, ἀμειβόμενοι κατὰ οἴκους. 375

εἰ δ' ὑμῖν δοκέει τόδε λωϊττερον καὶ ἄμεινον

ἔμμεναι, ἀνδρὸς ἐνὸς βίοντον νήποινον ὀλέσθαι,

κείρετ'· ἐγὼ δὲ θεοὺς ἐπιβώσομαι αἰὲν ἐόντας,

αἷ κέ ποθι Ζεὺς δῶσι παλίντιτα ἔργα γενέσθαι·

νήποινοί κεν ἔπειτα δόμων ἔντοσθεν ὀλοισθε].” 380

ὥς ἔφαθ', οἳ δ' ἄρα πάντες ὁδᾶξ ἐν χεῖλεσι φύντες

Τηλέμαχον θαύμαζον, δ' ἠαρσαλέως ἀγόρευε.

*Antinous retorts and is again answered by Telemachus.*

τὸν δ' αὖτ' Ἀντίνοος προσέφη, Εὐπείθεος υἱός·

“Τηλέμαχ', ἧ μάλα δὴ σε διδάσκουσιν θεοὶ αὐτοὶ

ὑψαγόρην τ' ἔμμεναι καὶ ἠαρσαλέως ἀγορεύειν 385

μὴ σέ γ' ἐν ἀμφιάλῳ Ἰθάκῃ βασιλῆα Κρονίων

ποιήσειεν, ὃ τοι γενεῇ πατρῴϊόν ἐστι.”

τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἦῤδα·  
 “Ἀντίνο’, ἦ καί μοι νεμεσῆσαι ὅττι κεν εἴπω ;  
 καί κεν τοῦτ’ ἐθέλοιμι Διὸς γε διδόντος ἀρέσθαι. 390  
 ἦ φῆς τούτο κάκιστον ἐν ἀνθρώποισι τετύχθαι ;  
 οὐ μὲν γάρ τι κακὸν βασιλευμένῳ αἰψά τέ οἱ δῶ  
 ἀφνειὸν πέλεται καὶ τιμηέστερος αὐτός.  
 ἀλλ’ ἦ τοι βασιλῆες Ἀχαιῶν εἰσὶ καὶ ἄλλοι  
 πολλοὶ ἐν ἀμφιάλῳ Ἰθάκῃ, νέοι ἡδὲ παλαιοί, 395  
 τῶν κέν τις τόδ’ ἔχῃσιν, ἐπεὶ θάνε διὸς Ὀδυσσεύς·  
 αὐτὰρ ἐγὼν οἴκοιο ἄναξ ἔσομ’ ἡμετέροιο  
 καὶ δμῶων, οὓς μοι ληΐσσατο διὸς Ὀδυσσεύς.”

*Eurymachus asks about the guest just gone.*

τὸν δ' αὖτ' Εὐρύμαχος, Πολύβου παῖς, ἀντίον  
 ἦῤδα·  
 “Τηλέμαχ', ἦτοι ταῦτα θεῶν ἐν γούνασι κείμεναι, 400  
 ὅς τις ἐν ἀμφιάλῳ Ἰθάκῃ βασιλεύσει Ἀχαιῶν,  
 κτήματα δ' αὐτὸς ἔχοις καὶ δώμασι σοῖσιν ἀνάσσοις.  
 μὴ γὰρ ὃ γ' ἔλθοι ἀνὴρ ὅς τις σ' ἀέκοντα βίῃφι  
 κτήματ' ἀποραΐσει, Ἰθάκης ἔτι ναιετοώσσης.  
 ἀλλ' ἐθέλω σε φέριστε περὶ ξείνοιο ἐρέσθαι, 405  
 ὅπποθεν οὗτος ἀνὴρ, ποίης δ' ἐξ εὔχεται εἶναι  
 γαίης, ποῦ δέ νύ οἱ γενεὴ καὶ πατρὶς ἄρουρα·  
 ἤε τιν' ἀγγελίην πατρὸς φέρει ἐρχομένοιο,  
 ἦ ἐὼν αὐτοῦ χρεῖος ἐελδόμενος τόδ' ἰκάνει ;  
 οἶον ἀναΐξας ἄφαρ οἴχεται, οὐδ' ὑπέμεινε 410  
 γνῶμεναί· οὐ μὲν γάρ τι κακῶ εἰς ὦπα ἐώκει.”

τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἦδ' αὖ  
 “Εὐρύμαχ', ἦ τοι νόστος ἀπώλετο πατρὸς ἐμοῖο·  
 οὐτ' οὖν ἀγγελίης ἔτι πείθομαι, εἴ ποθεν ἔλθοι,  
 οὔτε θεοπροπίης ἐμπάξομαι, ἣν τινα μήτηρ 415  
 εἰς μέγαρον καλέσασα θεοπρόπον ἐξερέηται.  
 ξείνος δ' οὔτος ἐμὸς πατρώϊος ἐκ Τάφου ἐστίν,  
 Μέντης δ' Ἀγχιάλιοι δαΐφρονος εὐχεται εἶναι  
 υἱός, ἀτὰρ Ταφίοισι φιληρέτμοισιν ἀνάσσει.”  
 ὥς φάτο Τηλέμαχος, φρεσὶ δ' ὑθανάτην θεὸν ἔγνω.

*The suitors dance and sing until morning.*

οἱ δ' εἰς ὄρχηστὺν τε καὶ ἱμερόεσσιν αἰοιδὴν 421  
 τρεψάμενοι τέρποντο, μένον δ' ἐπὶ ἔσπερον ἐλθεῖν.  
 τοῖσι δὲ τερπομένοισι μέλας ἐπὶ ἔσπερος ἦλθεν·  
 δὴ τότε κακκείοντες ἔβαν οἰκόνδε ἕκαστος.

*Telemachus goes to bed and thinks over the advice of  
 Athene.*

Τηλέμαχος δ', ὅθι οἱ θάλαμος περικαλλέος αὐλῆς  
 ὑψηλὸς δέδμητο, περισκέπτῳ ἐνὶ χώρῳ, 426  
 ἔνθ' ἔβη εἰς εὐνὴν πολλὰ φρεσὶ μερμηρίζων.  
 τῷ δ' ἄρ' ἄμ' αἰθομένας δαΐδας φέρε κεδνὰ ἰδυῖα  
 Εὐρύκλει', ὦπρος θυγάτηρ Πεισηνορίδαιο,  
 τήν ποτε Δαέρτης πρίατο κτεάτεσσιν εἰοῖσι, 430  
 πρωθήβην ἔτ' ἐοῦσαν, ἑικοσάβοια δ' ἔδωκεν,  
 ἴσα δέ μιν κεδνῇ ἀλόχῳ τίεν ἐν μεγάροισιν,  
 εὐνῇ δ' οὐ ποτ' ἔμικτο, χόλον δ' ἀλέεινε γυναικός·

ἢ οἱ ἄμ' αἰθομένας δαΐδας φέρε, καὶ ἐ μάλιστα  
 δμῳάων φιλέεσκε, καὶ ἔτρεφε τυτθὸν ἑόντα. 435  
 αἶξεν δὲ θύρας θαλάμου πύκα ποιητοῖο,  
 ἔξετο δ' ἐν λέκτρῳ, μαλακὸν δ' ἔκδυε χιτῶνα·  
 καὶ τὸν μὲν γραίης πυκιμηδέος ἔμβαλε χερσίν.  
 ἦ μὲν τὸν πτύξασα καὶ ἀσκήσασα χιτῶνα, 439  
 πασσάλῳ ἀγκρεμάσασα παρὰ τρητοῖς λεχέεσσιν,  
 βῆ ῥ' ἵμεν ἐκ θαλάμοιο, θύρην δ' ἐπέρυσσε κορώνη  
 ἀργυρέη, ἐπὶ δὲ κληῖδ' ἐτάνυσσεν ἱμάντι.  
 ἐνθ' ὃ γε παννύχιος, κεκαλυμμένος οἶος ἄώτῳ,  
 βούλειε φρεσὶν ἧσιν ὁδὸν τὴν πέφραδ' Ἀθήνη.

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## NOTES.





## NOTES.

[The references denoted thus § are to the remarks on Homeric Grammar in the Introduction. A, B, Γ, &c., denote books of the *Iliad*; α, β, γ, &c., those of the *Odyssey*.]

1 ff. This beginning is especially praised by Horace, *Art of Poetry*, 136 f. "Of Priam's fate and far-famed war I sing." What will this braggart produce worthy of such a boast? Mountains are in labour, to the birth will come an absurd mouse. Far more truly acted he who makes no ill-timed effort: "Sing to me, Muse, the hero who after the days of captured Troy visited the towns of many, saw their customs." It is worth while to compare the opening of the *Iliad*, 'Sing, goddess, the wrath of Achilles, son of Peleus, deadly (which brought to the Achaeans countless woes and sent forth to Hades many valiant souls of heroes, and gave themselves a prey to all dogs and birds—and the counsel of Zeus was working its accomplishment), from that very time when first parted and quarrelled those twain, Atreides, king of men, and glorious Achilles.' The beginnings of other great epics, for instance, the *Aeneid* and *Paradise Lost*, may also be compared, both being ultimately derived from Homer.

1. ἄνδρα, 'the man,' there being as yet no definite article: § 18.

πολύτροπον, 'of many a shift,' 'resourceful,' thus giving (in Homer's manner) the keynote of Odysseus' character; his most usual epithet is πολέμητις.

[Eustathius explains 'well-versed' (which is too like πολλῶν ὃ ἔγνω); others 'much travelled,' which is not so good.]

2. πλάγχθη, § 2. Τροίης, definitive gen. ἱερὸν ought perhaps

to be translated 'strong' rather than 'sacred': so *ιερόν τέλος*, 'a splendid band' K. 56; *ιερώ διφρώ* (*ἤτοι μεγαλῶ* schol.) P. 464. *ιερόν κύμα* Eur. *Hipp.* 1206. [See Curtius, esp. 401.] The *πολλέθρον* would however be full of shrines.

*πολλέθρον*, a diminutive in form, not in meaning.

*ἔπερσε*, in our idiom, pluperfect. Odysseus took a prominent part in the manoeuvre of the wooden horse by means of which Troy was taken.

3. *νόον*, translated by Horace (see above) *mores*. Cf. Tennyson, *Ulysses*—

'Much have I seen and known; cities of men  
And manners, climates, councils, governments.'

[Zenodotus (fl. B.C. 200) read *νόμον*, which is weak and found in no ms.]

4. *ὃ γὰρ* is used by Homer to avoid the repetition of a previous subject, as *ille*, Verg. *Aen.* 1. 3. Nägelsbach '(γὰρ ἀπὸδ Homerum) ponitur in sententiis causam rei cuiuspiam continentibus.'

*ὃν* = *ὃν*, which accounts for the non-elision of the final α of *ἀλγεα*, and for the lengthening of *ἀρνόμενός* *ἦν* v. 5.

5. *ἀρνόμενος*, 'striving to win.' *ἀρνύμαι* stands to *αἶρω* as *capto* to *capio*.

*ψυχὴν*. The Homeric *ψυχή* was a substance which went to make a man during life, and after death became a shadowy, intangible thing, which at A. 4 is contrasted with the man himself.

*νόστον ἐταίρων*. The intense longing for home is a keynote of the poem, cf., e.g., vv. 13, 55 ff.

6. *οὐδ' ὣς*, 'not even thus,' '*ne sic quidem*,' referring back to *ἀρνόμενος*, and further explained by *λέμενός περ*.

*ἔρρυσάτο*. The ρ may be doubled at will, see § 16.

7. *αὐτῶν σφετέρησιν* = '*suis ipsorum*,' O. 39, *νῆαυτον λέχος αὐτῶν*. Elsewhere, in the phrase, *αὐτοί* is found not *αὐτῶν*, [So here one codex, Vindobonensis 56.]

*-ησιν*, § 2e. *ἔλοντο*, § 7a.

8. *νήπιοι*, 'fools!' an exclamation. For the derivation *νη-*, *ἔπος*, cf. *νημαρτής*, *νήπαιος*, *νῆπιμος*.

οἱ, 'in that they'; we should have in Attic *οἱ τιτες*.

κατα- ἥσθιον to be joined. This separating of the component parts of a word from each other is called *tnesis* (= 'cutting'), and is very frequent in Homer in the case of a verb compounded with a preposition.

Ὑπερίων, 'son of the most high,' a bye-name of the sun. [Other less satisfactory explanations have been given: (1) = *ὁ ὑπὲρ ὧν* (from *εἰμι*) 'he who goes on high,' but this would require *Υ*. (2) A contraction from Ὑπεριονίων, = 'Son of Hyperion,' with which cf. Δευκαλίδης = Δευκαλιονίδης. (3) Assumption of a proper name Ὑπερος, from which both Ὑπερίων and Ὑπεριονίδης are formed.]

9. 8, § 18δ.

τοῖσιν, 'from them,' dat. incommodi, Goodwin, § 184. 3. Verbs of depriving usually govern a double acc.; so A. 275. *μηδὲ σὺ τόνδ' ἀγαθὸς περ ἑὼν, ἀποαίρεο κούρην*. Goodwin, § 164.

10. 'Of these things, from whatever source thou wilt, declare even unto us.' τῶν (§ 18α) governed by *εἰπέ*, so *εἰπέ πατρός*, λ. 174. [*ἀπόθεν* may also mean 'from whatever point of the story.'] *ἀμός* is the Doric for *τις*, cf. *οὐδ-αμῶς*.

*εἰπέ καὶ ἡμῖν*, i.e., as thou knowest it thyself; 'us' indicates both the bard and his hearers. The Muses knew everything, B. 485. *ὕμεις γὰρ θεαὶ ἐστέ πάρεστέ τε ἴστέ τε πάντα*.

[Some critics condemn the verse on the grounds (1) that *Διὸς Φειρέ* violates the digamma, (2) that a repetition of the invocation is feeble. Nauck for *γε* would read *τι*, which would give τῶν a more definite government.]

11. All the chieftains, Greeks and Trojans alike, have returned home, even Menelaos who returned last of the Achaeans in the eighth year after the taking of Troy. Now two years later still Odysseus is yet with Kalypso.

12. *οἴκοι*. The Indo-European language—the parent of most European and some Indian languages—had eight cases, three of which are not found in Greek, viz., the *locative*, *ablative*, and *instrumental*. Traces of the locative appear in Greek as *χαμαί*, *πέδοι*, *ποῖ*, *οἱ*, *μέσῳ*, *ἐν Ἰσθμοῖ*, and Latin *militiae*, *domi*, *humi*, *belli*, *ruri*, *ibi*, *ubi*.

ἔσαν, §

**πέφυγότες.** The 2nd (or 'strong') perfect is usually intransitive, as *ἀγνυμι*, 'I break,' *ἐάγα*, 'I am broken;' but besides *πέφυγα* several strong perfects are transitive; so *κτείνω*, *ἐκτονα*· *σπείρω*, *ἐσπορα*· *τίκτω*, *τέτοκα*. *πόλεμον*, 'the war' before Troy; *θάλασσαν*, the dangers especially of shipwreck.

13. *τόν*, § 18a. *νόστου*, Goodwin, § 172. 1.

14. *δία θεάων* (§ 2), 'goddess most fair.' *δῶς* has here no reference to divinity, but rather, through the idea of brightness, to beauty, as in *ἡῶ* (*αἰθέρα*) *διαν*. Many Homeric epithets have become crystallised into mere titles, one proof out of many that the *Iliad* and *Odyssey* are rather the last than the first of a long series of epic poems; cf. *ἀμύμων*, 29 note, and our 'honourable gentleman.'

15. *σπέσσι*, § 2d. [Mss. vary between *σπέσσι*, *σπέσι*, and *σπέσει*, the last of which Nauck reads.] *λιλαιομένη πόσιν εἶναι*, 'longing for him to be her lord.'

16. 'But when now had come the year with its revolving seasons.' *ἔτος*, the year as made up of so many days, *ἐνιαυτός*, as made up of so many seasons. *περιπλομένων*, § 18c.

17. *τῷ*, 'in which,' § 18c. *οἱ*, 'for him,' *Odysseus*. *ἐπεκλώσαντο*, 'had fated;' the Greek idiom often uses the aorist when we more precisely use the pluperfect.

18. 'Not even then was he quit of toils and safe amid his friends.' [*καί* is better taken thus = 'and,' than intensive; 'not even then was he quit of toils even though among his friends,' i.e., although already in Ithaka he had yet to contend with the suitors.]

**πεφυγμένος ἀέθλων.** Adjectives derived from verbs and participles are constructed with the genitive when the verb itself would take the accusative, and may be regarded virtually as substantives. So Eur. *Hec.* 235, *καρδίας δηκτήρια* = *καρδίαν δάκνει*. Elsewhere *πεφυγμένος* is constructed like the verb *φεύγω* with an acc. as Z. 488, *μοῖραν δ' οὐ τινά φημι πεφυγμένον ἔμμεναι ἀνδρῶν*. *ἀέθλων* = *πόνων*.

[Mss. vary between *καί σὺν ἐόισι φίλοισι*, *καὶ μετὰ οἷσι φίλοισι*, and *καὶ μετὰ οἷς ἐτάροις*; and Aristarchus reads *οὐ δ' ἐνθα—φίλοις* as a parenthesis, 'in which the gods fated that he should return home even to Ithaka—nor even then was he

quit of toils and amid his friends—then did the gods,' &c.: the δέ marking the apodosis in Homer's manner.]

20. Poseidaon's wrath is explained in 68*f*.

§ 8' so accented in the mss.

21. πάρος ἤν, cf. 4*n*. ἀντιθέω. See 70*n*.

22. Αἰθῶρες. Homer regarded the earth as a huge flat encircled by the river Ocean; at its two ends, east and west, dwelt the Æthiopians. Cf. A. 423*f*, 'For yesterday went Zeus to a feast on a visit to the north Æthiopians, and in his train followed all the gods:' upon which Mure (*Hist. Lit. of Greece*, i. 486), 'This is a figure no way inconsistent with the poetical dignity even of the king of Olympus. Omnipresence, or all-pervading control over mundane affairs, far from being an essential, was scarcely the possible attribute of the chief of a pagan pantheon.'

23. Αἰθῶρας: this 'catching up' is called *epanalepsis*.

τοῖ, § 18*c*. δεδαλαται, § 8*e*.

ἑσχατοὶ ἀνδρῶν, i.e., on Ocean's banks.

24. δυσομένου 'Υπερίονος, 'where Hyperion sets,' local genitive; cf. γ. 251, ἣ οὐκ Ἄργεος ἦεν Ἀχαικοῦ: so οὐ, ποῦ = 'where.' ἐδυσόμην is a mixed aorist with the termination of the 2nd (strong), the -σ- of the 1st (weak).

25. ἀντιδῶν 'particeps futurus,' 'to accept of.' The word is not future but simply = ἀντιδῶν, cf. § 13. [It has also been explained as the contracted future of ἀντιάξω, viz., = ἀντιά(σ)ων.] At A. 25 it takes an acc. ἐμὸν λέχος ἀντιώσαν.

ταύρων, Goodwin, § 171. 1.

26. δαυί with παρήμενος. τέπετο, 'was making merry;' the conception suits Iliad better than Odyssey. οὐ δέ, 'but they the rest,' οὐ is not yet the article, § 18*d*.

27. ἀθρόοι is the right spelling. ἀθροος, although supported by some mss. and by Aristarchus, is opposed to Greek euphony, for two following syllables cannot begin with an aspirate, thus we find, θρίξ, τριχός, θρίξι· ταχύς, θάσσων· τρέφω θρέψω. (La Roche.)

In the Odyssey the conception of Olympus, which in the Iliad is almost purely local, is idealised and the snow-capped mountain itself hardly thought of.

28. τοῖσι, 'in their midst,' local dat.

[29-31 were very likely made up from δ. 187-189, where ἀμύμων suits Antilochus better than it suits Aegisthus here.]

μῆσατο, § 7a. -οιο, § 3a.

ἀμύμων connected with μῶμος, 'blame,' as νόνημος with νόημα: the change to ν is Aeolic. [Curtius, 715.] The original meaning then was 'blameless,' but in Homer it had already lost all ethical meaning and had come to mean 'noble,' 'high-born,' 'distinguished'; so at 232 οἶκος ἀμύμων = 'glorious'; μ. 261 ἀμύμονα νῆσον, 'beauteous isle.'

30. Agamemnon was, according to Homer, son of Atreus, grandson of Pelops, and was brought up with his brother Menelaos and cousin Aegisthos. Aegisthos and Thyestes murdered Atreus, then king of Mykenae in N.E. Peloponnese, and the latter usurped the throne. Agamemnon and Menelaos hereupon went to Sparta, where the former shortly married Klytaemnestra, Menelaos her sister Helen. When Paris seized Helen, Agamemnon was generalissimo of the Greek expedition to Troy, and while there his wife was seduced by Aegisthus, who murdered him on his return. Orestes avenged his father's death by slaying Aegisthus. In the epic story Aegisthus stands in the foreground of the crime, but in later times (e.g., in the *Agamemnon* of Aeschylus) he is a mere dastard. [See further Jebb's *Electra*, p. vi. ff.]

31 f. These lines do not agree with the regular Homeric views of the gods and of fate, which laid down that the gods were mighty, the fates mightier still, man an agent without free will. Here the poet clearly regards it as possible that each man could affect his own destiny. The idea of gods being so careful of men as to warn them thus, as Aegisthus is here warned, is a higher conception than is to be found in the *Iliad*, and marks a later date. [Fäsi, *Einleitung*, p. 13 (ed. v.)]

32. οἶον δὲ νυ, 'only see how,' 'quam prave'; οἶον δὲ is scornful, νυ marking urgency. -όννται, § 8g.

33. ἑμέων, § 6a. καὶ αὐτοί, 'even of themselves,' i.e., without any doing of ours. Lat. *ipse* is often so used.

34. 'By their own blind folly have woes beyond their fate.' [ὄππεμπορον, so written by Aristarchus and others,

most of the mss. ὑπὲρ μὲν.] ὑπὲρ does not, except indirectly, mean 'against.'

35. ὁ καὶ νῦν, 'thus even now,' introducing the episode of the treachery and death of Aegisthus.

'Αρπιδάο, § 2c.

36. γῆμ' = ἐγγίμε, § 7a. γαμέω, of the man, γαμέομαι (middle), of the woman.

'And slew the hero himself on his return (from Troy) though he knew the sheer doom, since we ourselves warned him before.' [This is better than Worsley's, 'the dark inventor of a heinous deed.'] As to the significance of the warning, cf. 31n.

μνήστην, 'lawful,' literally 'wooed.' In Homeric times wooing and betrothal were very important features in marriage, the ἑδνα (see vocab. s. v.) marked off the wife from the concubine.

37. ἐπεὶ φοιτῶμεν, before the digamma the diphthong is not shortened, cf. 4, 21n; § 27.

38. Hermes is sent down just as Vergil, *Aen.* 1. 301; 4. 222, sends down Mercury who was confused with Hermes. According to Max Müller (*Lectures* II. 468) the name originally meant 'the dawn-son.' [(1) Kuhn connects Ἑρμῆας with the Indian Sāramejā-s. (2) Damm with εἶπω = 'speak.' (3) Crusius with εἶπω = 'join.' Cf. Curtius, 347.]

ἀργεῖφόντης, 'the bright-flashing.' For root ἀργ- see Curtius, 172; for φα- φαν-, Curtius, 296. ἀργέσι is a locative of ἀργής, -φόντης is Aeolic for -φάντης, so στρατός = στρατός, δνω = ἀνω. In after times to explain an epithet no longer understood, the story of Argos, the hundred-eyed watcher of the cow Io, was brought in, and the word was translated 'slayer of Argos.' In that story Argos was the bright star-lit night (hence the hundred eyes) slain by the dawn-son Hermes.

The spondaic rhythm adds to the impressiveness.

39. μνάσθαι, § 12. [The best ms. reads κτεῖναι, evidently from mistaken analogy with μνᾶσθαι, which was regarded as aorist.]

40. The speech passes from indirect to direct, cf. 276, 374.



τίσις Ἀτρεΐδαι, 'vengeance for Atreides,' i.e., Agamemnon; objective gen., Goodwin, § 167. 3; Madvig, § 48. -αι, § 2c.

41. 'So soon as he shall have grown to manhood and shall long for his own land.' When a future verb stands in the principal clause, the *aorist* subjunctive in a subordinate clause = future-perfect, while the present subjunctive = simple future.

ἰμείρεται, § 10; αἴης, 26. At the time of his father's murder Orestes was in Athens, having been saved from death by his sister Elektra.

43. πείθ', imperfect to match ἔφατο: the aorist would have been apparently more suitable.

ἀγαθὰ φρονέων, 'though he advised him well,' Goodwin, § 277. 5.

νῦν δ' ... ἀπέτισε, 'but now hath he paid full penalty at once.' For the aorist when our idiom expects the perfect, cf. § 24.

44. γλαυκῶπις, 'with gleaming eyes,' so γλαύξ = 'an owl.' In the Iliad, Athene was the goddess of war, cf. A. 200 δεινὴ δέ οἱ ὄσσε φάανθεν, but in the Odyssey she appears rather as embodied φρόνησις ('practical wisdom'), acting as the guide and adviser of Telemachus, the instructor of Penelope, the constant protector and inspirer of Odysseus.

46. 'he, sooth, lies low in death deserved.'

καίνός γε in strong contrast to Odysseus, whose sufferings were undeserved.

ὀλίθρῳ, local dative, Goodwin, § 190; Madv., § 45. 6. Note the alliteration of κ in this verse, of δ in 48, 49.

47. 'So perish, too, another, whosoever may do like deeds.' [ὥς = *utinam*, is also read, but with much less authority.] δῖσις, § 17. ῥήτορ, optative, because quite indefinite. The verse was quoted by Scipio Africanus the younger on hearing of the death of Tiberius Gracchus.

48. δαίφρων, 'wise of heart' (in the Iliad referring only to *prowess*) still further points the contrast between the guilty Aegisthus and the guiltless Odysseus. [For the root of the word *das*, cf. *δᾶναι*. See Curtius, 230. Nitzsch connects it with *δᾶναι*, 'to have proved,' and so translates it 'proved,' 'tried,' whether in peace or war.]

49. φῶλον ἄπο, 'far from friends.' Prepositions when

following their case throw their accent back. In prose *περί* alone of the regular prepositions follows its case, then only to give special prominence to the substantive.

50. *νήσος ἀμφιρῦτη*, 'a sea-girt isle'; for the tautology cf. Soph. *Aj.* 134, τῆς ἀμφιρύτου | Σαλαμῖνος ἔχων βάθρον ἀγχιόλου.

*ἀμφιρῦτη*. Compound adjectives (except some of those connected with compound verbs, e.g., ἐπιδεικτικός, ἀνεκτός) are of only two terminations. So Soph. l.c. *ἀμφιρῦτου* is fem.

51. *τε*, 'just where.' The particle *τε* is in epic poets joined to γάρ, δέ, μέν, οὐδέ, and relative pronouns and adverbs to strengthen their meaning when it is no longer a conjunction: cf. *que* in Lat. *quisque*, &c., § 25.

The isle is represented in the middle of the sea in order to show how impossible it was for Odysseus to get away unaided. *Ogygia* was identified by the ancients with Gozzo near Malta (Strabo l. 26). Völcker shows that it must have been situated in the N.W. of the Mediterranean; but it is of course legendary.

51. *νήσος δανδρήσσα*, 'tis a wooded isle.' This leaving out of all connection with the foregoing sentence is called '*Asyndeton*': and the catching up of the word *νήσος*, '*Epianalepsis*': cf. *Althotas*, 23n.

ἐν, 'therein,' adv.

[δῶματα, nearly all mss. δώμασι.]

52. *δλοόφρονος*, 'of baleful wit'; a knowledge which could be turned to uncanny uses: so our word *wizard*. [A schol. conj. *δλοόφρων*.]

In Hesiod, *Th.* 1016, Kalypso was the daughter of Okeanos and Tethys.

54. Heaven is a huge canopy, and Atlas keeps it from the earth just as the pillars of a building keep the roof from the floor. *ἀμφὶς ἔχουσιν*, 'keep apart,' '*distinct*,' as N. 706 *ἀμφὶς ἔργει* = *διείργει*. The myth probably originated in a high mountain, whose cloud-capped peak seemed to reach even unto heaven. Where the pillars were supposed by Homer to stand, south or far west, is uncertain, but the extension of geographical knowledge implied by the knowledge of them points to the later date of the *Odyssey*: cf. Gladstone's *Primer of Homer*, pp. 57-64.

55. ὀδυρόμενον, concessive with *κατερύκει*, Goodwin, § 277. 5.

56. αἰεὶ δέ (εἰ) § 30, 2. [δ'έν of some mss. is an evident attempt to mend the metre which needs no mending.]

λόγος in Homer only here and O. 393, both times in the plural. [Nauck conjectures *ἔπεισιν*.] Cf. her 'wheedling words' ε. 208-210.

αἰμυλίοισι, 'wheedling,' cf. Verg. *Aen.* l. 670, *hunc Phoenissa tenet Dido blandisque moratur|vocibus*.

57. 'is wooing him to forgetfulness of Ithaka.' *δπως* with future indicative is used with verbs of 'plotting' and the like, to denote *how* a purpose may be carried out, although this sense sometimes approaches that of the subjunctive *in order that*. Madv. § 123, note 1. Cf. A. 136 *ἀρσάντες κατὰ θυμὸν δπως ἀντάξιον ἔσται*.

58. καί, 'if but,' disparaging; [better than 'yearning to see'—and wishes to die (because he cannot see it.)].

59. 'and yet doth not *thy* heart once reckon thereof, Olympian'; *περ* implying that though Zeus's heart did not relent, another's would.

60. Ὀλύμπια. Οὐ. The pause lessens the violent nature of the hiatus.

τ' = τοι (dat. commodi with *χαρίζετο*), a violent and unusual elision; [but see δ. 367 and perhaps A. 170. Cobet, *Miscellanea Critica*, p. 346].

62. Τροίη ἐν εὐρείῃ, perhaps 'on the plain of Troy.'

τί νυ; 'why then?' ol dat. incommodi.

ᾤδύσαιο (§ 8d (2)) a pun upon Ὀδυσσεύς, 'the endurer of the divine wrath.' The same pun is made at τ. 275, 407, and especially ε. 340, 423. [Curtius, 135, 244, 667.]

τόσον, 'so greatly.'

63. νεφεληγερέτα, § 2a, an Aeolic form. From the fact that these come most frequently in formal titles, Dr. Gemoll (*Einleitung*, p. 5) concludes that the cradle of epic poetry was amongst the Aeolians, but that the beautiful happy Ionians developed and brought it to its present perfect state.

64. ἔρκος ὀδόντων, 'what word hath escaped the fence of thy teeth,' these resembling the stakes of a fence. [This is

better than taking the 'teeth' as a periphrasis for the 'lips,' — Worsley's 'what word hath passed the *portal of thy lips*;' so 'the door of my lips,' Shakesp. Richard II.

'Within my mouth you have engoaled my tongue,  
Doubly portcullised with my teeth and lips.']

δόδόντων, gen. of material, Goodwin, § 167. 4.

σέ-ερκος. *ερκος* is a part in apposition with the whole *σέ*, an usage mainly epic, but found also in, e.g., Plato; cf. T. 44, Τρῶας δὲ τρώμος αἰὼς ὑπῆλυθε γυνῖα ἑκάστον.

66. 'Who in mind is better than mortal men and who freely gave offerings to the deathless gods whose domain is wide heaven.' *περί-εστι* governs gen. *βοτῶν*, from the comparative notion implied, Madv. § 64. *περί-ἔδωκε* from *περιδίδωμι*. A similar tmesis and construction occur at A. 258, *ὁ περὶ μὲν βούλην Δαναῶν, περὶ δ' ἔστε μάχεσθαι*.

67. *εὐρύς* as an epithet of *οὐρανός* is an improvement on the Iliad conception of a local heaven on mount Olympus.

68. *γαιήροχος*, probably alluding to Ocean as girdling the Earth [rather than regarding the sea as the foundation upon which the land seems to be built].

69. *Κύκλωπος*, 'because of the Cyclops,' causal genitive, Goodwin, § 173. 1. Cf. Liv. 21, 2, *iram interfecti ab eo domini*.

*ὀφθαλμοῦ*, ablative genitive as after a verb of depriving, Goodwin, § 174. [Nauck finding fault with this construction reads *ἀπάμερσεν* = 'deprived.']

70. *ἀντίθεον*, 'god-like,' one of Homer's conventional epithets: applied in the Iliad to *Sarpedon*, E. 663; *Ajax*, I. 623; *Nestor*, Ω. 257; *the Lykians*, M. 408; in the Odyssey to *Odysseus*, α. 21, ο. 90; *Odysseus' companions*, δ. 571; *Phaeacians*, ζ. 241; the Suitors, ξ. 18; *Penelope*, λ. 117. [Fäsi translates 'godless,' referring to ι. 272f. *οὐ γὰρ Κύκλωπες Διὸς αἰγύχου ἀλέγονσιν* | *οὐδὲ θεῶν μακάρων*.]

*Πολύφημον*, attracted to the case of *δν*; this inverse attraction is fairly common in Greek (Goodwin, § 154) and is imitated by Vergil, *Aen.* 1. 153, *urbem quam statuo vestra est*.

*δου* is contrary to analogy; [perhaps read with Nauck *δο*: cf. B. 325, so too in the common phrase *Ἰλίου προπάροιθε* (where the ι must be long) we ought to read *Ἰλίου*.]

71. *Κυκλώπεςσι*, 'over all the Cyclopes,' dat. of reference, so B. 483, *ἐξοχὸν ἡρώεσσιν*; λ. 485, *νῦν αὖτε μέγα κρατέεις νεκύεσσιν*. The gen. would denote superiority.

72. *ἀτρώγετος*, 'unwearied,' 'restless,' from root *τρν-*. It is one of the earliest instances of *F* passing into *γ*, the *F* itself being in still earlier times developed from the *υ*. [(2) Schmidt (*Vokalismus*, ii. 337) explains 'not to be dried' from root *τρνγ-*, but the existence of such a root is more than doubtful, Curtius, pp. 598, 599. (3) The old translation 'unvintaged,' which went well with *ἀκάρπιστα πέδια*, Eur. *Phæn.* 210, and as a contrast to *τραφερή*, leaves the *ε* unaccounted for. (4) Schöll connects the word Lat. *trux*, making the primary signification *dark, gloomy*.]

73. *ἐκ τοῦ*, 'from that time,' as always in Homer, here with reference to 69.

74. *ἐν-οσί-χθων*, kindred words are *ὠθέω*, (*έωσα*), *ἐνν-οσί-γαίος*, *ἐνν-οσί-φυλλος*. [Curtius, 260.]

75. *οὐ τι κατακτείνει*, 'attempts not indeed to *slay* him'; a parenthesis.

76. 'Let us that are here,' in contrast to the absent Poseidaon. *ἔδε* is often used to point at a person or persons, the 'deictic' use; so, often in Attic, *ἔδε* = *ego*. *πάντες* emphatically placed.

77. *ὅπως ἔλθῃσι*, 'in order that he may return,' explanatory of *περιφρ. νόστον*. Observe that the older form in *-σι* is retained.

84. 'for.' Homer often co-ordinates, where later writers would subordinate sentences, so 433. This trait of a simple style is often used for effect by rhetorical writers, Verg. *Aen.* 3. 8 f., viz *prima inceperat aestas* | *et pater Anchises ventis dare vela iubebat*.

78. 'For in no wise will he be able to strive alone against all, despite the will of the gods.'

82. *εἰ δέ*, 'if then.' *τοῦτο*, referring back to 76 f.; and further explained by the following words, *ναστήσῃσι Ὀδυσῆα. φῶλον ἐστί* = *placet*.

83. [*πολύφρονα* is the reading of Eustathius and of 9 of La Roche's mss. for the vulgate *δαίφρονα*, which is found in 5.]

84. *ἔπειτα*, to be closely taken with *εἰ δὲ μὲν*, answered by *αὐτάρ*, 88.

*διάκτορος*, 'the conductor,' from *διάγω*, not to be limited to the conducting of souls, which was however one of *Hermes'* attributes, cf. *ω. 1*, 'Ἑρμῆς δὲ ψυχὰς Κυλλήνιος ἔξεκαλείτο | ἀνδρῶν μνηστήρων. This 'conducting' is his chief attribute in Homer, thus he escorts *Herakles* from *Hades*, λ. 625, and leads *Priam* to *Achilles* to ransom *Hektor's* corpse, Ω. 339. Cf. *Hor. Od. 1. 10. 13 f.*, *quin et Atridas duce te superbos | Ilia dives Priamus relicto | Thessalosque ignes et iniqua Troiae | castra fefellit. | Tu pias laetis animas reponis | sedibus virgaque levem coerces | aurea turbam, superis deorum | gratus et imis.* [The word is also derived from *διάγω* δὲ *διάγει τὰς τῶν θεῶν ἀγγελίας*; and by *Buttmann* from *διάκω*, collateral form of *διῶκω*, so that it is nearly identical with *διάκονος*, *Lexil.*, § 40.]

85. *ὀτρύνομεν*, conj. § 10. The actual despatching of *Hermes* does not take place until the fifth book.

86. *ἔνπλοκάμῳ* refers not so much to the hair itself, respecting colour, etc., as to the manner of dressing it.

87. *νόστον* is drawn from the relative into the chief clause; the construction is *νόστον νήται*.

*ὥς κε νήται*, 'that so he may return.'

*ταλασίφρων*, with *τλήμων*, *πολυτλήμων*, *πολύτλας*, *θρασύς* and *κρατερόφρων*, a constant epithet of *Odysseus*.

88. *Ἰθακὴνδε*, 'into (the town of) *Ithaka*.' The suffix *-δε* corresponds to the Latin *-do*, in *en-do*, *in-du* (*Curtius*, 233), and according to *Scherer* to Lat. *de*. [Some mss. and edd. read *Ἰθακὴν ἐσελεύσομαι*, while *La Roche* believes that *Homer* wrote *Ἰθάκην δὲ ἐλεύσομαι*.]

89. *ἐποτρύνω*, viz., against the suitors.

*θείω*, § 10.

90. *καλέσαντα*, after *οἱ*, begins an accusative-and-infinitive clause. *κομῶντας*, § 13.

91. *πᾶσι*, § 30, 2c. [Some few mss. read *πᾶσιν*.]

*ἀπειπέμεν*, 'speak out,' § 12.

'The men who are ever slaughtering his sheep in plenty.'

and glossy kine with shambling gait.' [*ἄδινός* has also been translated 'rich,' 'fat,' cf. *ἄδην*; and 'close-thronging,' which suits sheep and bees (B. 87), but not so well a wail or a heart, or the Sirens.]

*εἰλίπους* describes the awkward walk of cattle, and is opposed to *δρῶσιποδες*. Buttmann, *Lexil.*, 266, would translate *stampffüssig*, 'heavy-footed,' with reference to threshing. [The digamma of *ἑλίπας* lengthens the last syllable.]

*ῥαίξ*, 'glossy,' 'sleek,' from root *σελ*, as *σέλας*, in Homer always of cattle (not of bulls): Euripides, *Hel.*, 191, applies it to grass. [The usual translation is 'crumple-horned,' Lat. *camurus*, which suits well those passages where the cognate substantive means 'tendril'; cf. *Hymn. Herm.*, 192, *κεράσσειν ἐλικτάς*.] (2) 'rolling' of gait, and so joined (according to a common usage in Homer) with *εἰλίπους* as the more general word.]

93. *Pylos*, here the Messenian town, in the SW. of the Peloponnese, on a promontory at the north entrance of the basin, now called the *Bay of Navarino*, which harbour was fronted and protected by the little narrow island *Sphakteria* (*Sphagia*), a mile and three-quarters long, the scene of the exploit of Demosthenes and Kleon in the Peloponnesian war. [There were two other towns of the same name, viz., (1) in Triphylia, A. 671; (2) in Elis. Already in antiquity it was doubted in which of the three Nestor lived, and Strabo (d. A.D. 24) decided in favour of the Triphylian town.] The gender of *Πύλος* is common, cf. *Ζάκυνθος*, 246.

*ἡμαθίας*. Strabo's derivation from the river Amatha is impossible, for adjectives in *-oēs* never come from names of rivers: *Pylos*, too, lay near a coast where sand-hills were frequent. In Homer the word occurs fifteen times, and always as an epithet of *Pylos*.

94. *πυνσόμενον*, 'to learn'; the future participle in Homer, like Lat. supine in *-um*, denotes aim, and is used after verbs of motion (send, drive, etc.). 'To learn about the return of his dear father, if perchance he might hear thereof, and that fair renown might be his among men.' For the variety of phrase, cf. P. 143, *ἦ σ' αὖτως κλέος ἐσθλὸν ἔχει*.

[97, 98 were condemned even before the time of Aristarchus, chiefly owing to the fact that (1) between *Olympus* and

Ithaka lay very little sea, (2) here only does Athene use Hermes' winged-shoes. 99-101 were also condemned as occurring only where war and strife are prominent. 99 appears of Nestor, K. 135, Ξ. 12; of Ajax, O. 482; of Telemachus, o. 551, v. 127; 100, 101, of Athene, E. 746, 747; Θ. 390, 391; on each occasion in her capacity of war-goddess.]

ἀμβρόσια, 'immortal,' as belonging to an immortal (transferred epithet), in which sense it is also applied to πλόκαμοι, χαῖται, κάλλος, πέπλος, and in a secondary sense to νύξ and ὕπνος. [This is better than to apply it directly to the object, 'that wax not old.'] The initial μ of μορτός, which usually changes to β (βροτός), can here be seen; the root is μερ, μορ, μαρ, and kindred words are μαραινω = 'make to wither'; Lat. *mors*, *morior*, *mor-bus*, *mar-ceo* and perhaps *mare*, *mere*, *morass*, Curtius, 331 f.

ὑγρή, 'the sea'; other similar adjectives used as substantives in Homer are Τραφερή, Ξ. 308; χέρσος, Δ. 425; ἡπειρος, B. 635; ἀκρη, ε. 313; ἀμβροσίη, δ. 445; ξεφυρή, η. 119. [φέρων changed by Naber to φέρει because of the surrounding presents.]

98. ἄμα, 'swift as,' as though in a race.

101. ἀνδρῶν ἡρώων, apposition, for ἀνὴρ often in Greek used much as French *Monsieur le*. So Ajax (Soph. *Ai.* 817) uses it of his bitterest foe Hektor, where, says Jebb, 'the word gives a certain tone of distance and aversion to the mention of a well-known but hated name.'

τοῖσιν τε, *quibuscumque*, cf. § 25, 50n.

κοτέσεται, § 10. The aorist of a past event.

δβριμοπάτρη, 'daughter of a mighty sire.' [Bekker and La Roche read with 5 mss., one good one, δμβριμοπάτρη, which is good on metrical grounds. But the δ- is probably merely prothetic, i.e., no part of the root, Curtius, 532.]

102, 103. βῆ, στή, the rhyme is intentional.

103. προθύρως = θύρῳ, 120. This 'front door' led from the highway into the court-yard in which (and therefore in front of the house proper) the suitors were playing. See illustration.

ἐπὶ, with dat. of rest; in 104, with *gen.* also of rest, but implying 'looking towards' or even 'moving upon.'

104. The Taphians being situated only a few stadia to the



east of Ithaka, it is strange that Telemachus should not have known so near a neighbour.

106. *ἔπειτα*, 'there,' with reference to *εἶπε δ' ἄρα*. [Nauck (*Mélanges*, III. 17f.) for this awkward word conjectures *ἐκεῖθι*.]

107. *πίσσοι*, stones used for playing a game which, perhaps, corresponded to some extent with our chess or draughts; cf. Eur. *Med.* 68, *πείσσοις προσελθὼν ἐνθα δὴ παλαίτατοι θάσσουσιν*, where it is usually translated 'place of draughts.'

*ἔτερον*, descriptive imperfect.

108. *ἔκτανον*, for the tense, cf. 17 note.

109. *οἱ μὲν, κήρυκες* *οἱ δέ, (τοὶ δέ), θεράποντες*. This apposition of the whole and its part is very frequent in Homer, *Madv.* 50. b. note 4. The *κήρυκες* and *θεράποντες* are attendants, brought with them by the suitors: the *θεράποντες*, 'henchmen,' are of free but humble birth. They are busied now, some in the washing and laying of the tables, some in distributing the meat.

[110. *οἱ μὲν ἄρ' οἶνον*. Bekker, Nauck, etc., with Eustathius and schol. Vindob. read *οἱ μὲν Φῶνον*, urging that the *ἄρ' (ἄρ')* of the mss. was due to copyists ignorant of the digamma.]

112. *προτίθεντο*, 'put before' the seats, 'while others were portioning out flesh in plenty.' *κρέα*, § 4. *δατεῦντο*, § 8b. These preparations for the feast were all going on just inside the house in the men's apartment.

*ἰδέ* (originally *Fiδέ*) an epic word used by Homer, Hesiod, and once by Sophokles, *Antigone*, 969. [See Ellendt, s.v.]

113. *θειοειδής*, i.e., in shape and stature.

114. *φῶλον*, 'his own,' imitated by Hor. *Od.* 4. 7, 19, *amico quae dederis animo*.

116. *μνηστήρων τῶν μὲν*. The demonstrative sometimes thus follows its noun in order the more clearly to point a contrast with the following words, cf. 151. [Cobet, *Misc. Crit.*, 422, conjectures either *τῶν μὲν μνηστήρων*, or (by preference) comparing v. 225, *ἀνδρῶν μνηστήρων*.]

*σκέδασιν θέλη*, a similar periphrasis to *τελευτήν ποιῆσαι*, 249.

117. *τιμή*, consisting of I. the royal demesne (*τέμενος*), II. the means of sustenance, III. gifts of honour.

κτῆμασιν, dat. of ref., cf. 71 note.

118. τὰ φρονέων, 'with these (vv. 113-117) thoughts,' subordinate to μεθήμενος.

120. ἐφειστάμεν, § 12.

123. ἄμμι, § 6a. φιλήσῃ, 'thou shalt be welcomed,' fut. mid. for passive, as often in verbs with pure stems. ἔπειτα, 'thereafter,' further explained by δέϊπνου πασσάμενος.

124. πασσάμενος, § 13.

μυθήσῃ, 'thou wilt tell,' fut. of expectancy.

ὅττις (§ 6c) σε χρή, 'what thou needest.'

125. ἡ δ' ... Παλλὰς Ἀθήνη, 'she ... Pallas Athene,' the words are in apposition.

126. δόμος, i.e., the men's portion of it; ὑψηλός, fixed epithet.

127. πρὸς κίονα, with ἔστησε.

128. ἄλλα, 'besides,' a use of ἄλλος common even in prose, cf. ζ. 84, ἀμα τῇ γε καὶ ἀμφίπολοι κίον ἄλλαι. So the Latin *alii*, Lucr. i. 117, *an pecudes alias divinitus insinuet se*.

130. 'and leading the way he set her on a chair and spread thereunder linen clothes,' i.e., on the floor. λῖνα, acc. sing. of a stem λῖν- connected with λινον, *linum*, *linteum*. A dative λιλί occurs Σ. 352, ἐάνω λιλί κάλυψαν. [Nitzsch and others explain it as neut. pl. from λῖ= 'smooth (i.e., embroidered) cloth.' See Curtius, 366.]

132. θέτο, 'set for himself.'

133. 'Lest the guest annoyed by the din should loathe the feast, being come among over-weening men.' ὑπερφίαλος is connected with ὑπερφυής and ὑπέρφεν, Aesch. *Ag.*, 377, from root φυ. [(2) Lobeck explains as formed from ὑπέρβιος, ὑπερβίαιος, as εὐτροχος passes into εὐτρόχαλος. (3) The old absurd derivation was ὑπέρ φιαλήν= 'running over the cup.' Cf. Curtius, 717.]

μετελθών would in prose be ὡς μετελθών.

136. προχόψ with φέρουσα; ἐπέχευε, sc. ταῖς χερσὶν αὐτῆς.

138. νύπιασθαι, 'to wash withal,' infin. of the aim. This hand-washing before meals was universal, and in the absence of knives and forks very important.

παρὰ-τάνυσσεν, tmesis.

140. 'After that she had set thereon many dishes, giving freely of what she had.' *παρεόντων*, partitive genitive. We should expect rather *παρ' ἐόντων* or *παρεούσιν*. [The verse is out of place here, coming in appropriately when an unexpected guest turns up for whom preparations have to be made.]

*κρειών*, § 4; *ἀέρας*, from the side table.

143. *κῆρυξ*, Medon, the herald of the house.

*αὐτοῖσιν* with *οἶνοχοεύων*.

144 f. Now comes the meal itself, the preparations for which have already been described, 109-112. See illustration.

147. *παρενήγεον*, better explained as a reduplicated imperfect from root *νε* than as an aorist. [Bekker conjectures *παρενήγεον*. 10 of La Roche's mss. read 147, 148 in inverted order. 148 is either spurious or wrongly placed, for already (110) the heralds had mixed the wine and water in the mixing bowls. The whole passage is in a disarranged state. Nitzsch arranges the verses thus, 139, 144-147, 141-143, 149, 150.]

148. *ἐπιστέφαντο*, 'filled high with drink.' The *vina coronant* of Verg. *Aen.* i. 724 as meaning crowning with a chaplet (cf. *Aen.* iii. 525, *tum pater Anchises magnum cratera corona induit implevitque mero*) would seem a mistranslation. The old grammarians explain the phrase as above, and from *implevit mero* it would appear that Verg. knew that interpretation. The genitive is used as after a verb of filling, as *ε. 93 παρέθηκε τράπεζαν ἀμβροσίου πλησασα*, Goodwin, § 172.

149. *ἐτοῖμα*, predicative with *προκειμένα*.

*δνείατα*, 'dainties' = *πάντα τὰ δνησιν ἐμποιοῦντα*.

150, 151, Formal ending of a meal, imitated by Vergil, *Aen.* viii. 184, *postquam exempta fames et amor compressus edendi*. *ἐξ-έντο*, tmesis from *ἐξ-ιέμαι*.

151. *μέν*, answered by *αὐτάρ*, 156. [Nitzsch's *μνηστῆρσιν τοῖσιν μέν* would be an improvement. Ameis punctuates *έντο*, *μνηστῆρες κ.τ.έ.*]

152. *γάρ τε* = *namque*, a combination often occurring in Homer (15 times).

*ἀναθήματα*, 'sequel,' 'accompaniment'; cf. *ἐλεγχέην ἀναθήσει* X. 100; Cic. *ad Att.* i. 1, 5, *totum gymnasium ἡλίου ἀνάθημα*. [An alternative translation 'ornaments,' 'crown,' is too modern for Homer, who uses in this sense *ἀγαλμα*; Cowper's

'enlivening sequel of the banquet's joys' seems to be between the two.]

153. κήρυξ, 143n. ἐν χερσίν with θῆκε, 'placed in his hands.'

155. ἀνεβάλλετο, 'set him to sing,' *accinxit se* [or 'struck up' or 'sang as prelude' or 'lifted up his voice in noble song']. In these so-called accompaniments on the κίθαρς a prelude was played, then came the song (rather recitative), and at intervals a performance on the instrument. Accompaniment in our sense of the word was unknown; [see especially Fäsi, *Einleitung*, p. 8]. See illustration.

157. οἱ ἄλλοι, 'those others.'

159. τοῖτοισιν...ταῦτα. Note that these words express a much more distant connection than τοῖσδε and τὰδε would have done.

160. ῥαῖα, 'lightly,' without thinking any more about it.

161. 'Even that man's, whose bones I ween are bleaching and mouldering in the rain.' [This seems better than to explain λευκά as a fixed epithet, which would be less graphic.] ἀνέρος goes on to explain the ἄλλου to which ἀλλότριον 160 is equivalent.

162. κυλινθεῖ, sc. ὅσπερ. Notice change of subject.

163. εἰ...γε, 'O! if but, &c.,' a strong expression of wish.

ἰδοίαιτο, ἀρησαίαιτο, § 11.

164. 'Then would they one and all pray rather to be swift of foot than wealthy in gold and raiment.' A comparison of two properties of the same subject is expressed in Greek by two comparatives, Φιλόμηλον οἱ πολλοὶ βελτίονα ἡγοῦνται εἶναι ἢ πλουσιώτερον. So in Lat. *celeriores quam ditiores*.

166. νῦν δέ, 'but as things are,' *nunc vero*, as opposed to an imaginary case.

ὥς, 'thus,' as in 161f.

ἀπόλωλε, 'hath perished,' contrast the tense of ὤλετο, 168.

κακὸν μόνον, cognate acc. Goodwin, § 159.

167. εἰ περ, 'even if,' as 188, 204, with subjunctive of a purely imaginary case. φῆσι, § 10.

168. δέ = *tamen*.

169 = 206, 224.

170. τίς πόθεν ἀνδρῶν; two questions are asked in one, ἀνδρῶν depending upon τίς; cf. δ. 138 οἱ τινες ἀνδρῶν, Verg. *Aen.* viii. 114, *qui genus, unde domo?*

[εἰς (enclitic), so Eustathius and one ms., the rest εἰς. Nauck reads ἐσσ'.]

[171-173, 'ἐν τισιν οὐκ ἐφέροντο,' Didymus: but the verses are necessary, although condemned by Aristarchus.]

171. ὀπιόλης, indirect question after κατάλεξον, the direct being resumed at πῶς.

172. εὔχετόωντο (§ 8a), viz., on the voyage.

173. οὐ τι, 'in no wise.' μὲν, 'in truth.' Such a remark in the mouth of an islander is, to say the least, naïve.

175. The usual interrogative particle in Homer is ἤ or ἥε; but in a double question (Attic *πότερον...ἤ, utrum...an*, 'whether...or') we find ἤ (ἥε) in the first, ἥ (ἥε) in the second clause. καί, 'already.'

176. ἴσαν, § 8b, ἡμέτερον δῶ, Madv. 28 a, note 2; A. 426.

177. ἄλλοι, 128n. ἐπιστροφος ἦν ἀνθρώπων, schol. ἐπιστροφὴν καὶ ἐπιμέλειαν ποιούμενος ἦν τῶν ἀνθρώπων: and this more definite explanation seems better than merely 'conversant with.'

181. Ταφίοισι, 71n. and 105n.

182. ὧδε, 'in this wise'; never (says Aristarchus) in Homer = 'here.'

κατήλυθον, 'I touched.' κατὰ in composition sometimes has this meaning; so κατάγομαι, καταπλέω 'I put in,' opposed to ἀνάγομαι, ἀναπλέω.

183. πλέων, one syllable by synizesis. Note that ἐπὶ is repeated in a different sense.

ὀινόφ. It is difficult to decide between the two chief translations, (1) 'dark,' an epithet of the *troubled* sea, because (says Crusius) it then assumes a dark-red appearance—the wine in Homer was dark-red; and (2) 'sparkling,' 'glinting' in the sunshine, with which cf. αἶθρα οἶνον ἐρυθρόν, μ. 19. This would equally well describe oxen, N. 703.

184. ἄγω δ', 'and my cargo is.'

αἶθρα, 'bright,' 'flashing'; of the worked iron.

Τεμέση, in the interior of Cyprus—from this name comes our word copper = *aes Cyprium*. [Not as has been thought by Strabo and others in Bruttium (South Italy), which was scarcely known in Homer's time. In early times the intercourse between Greece and Italy was by *land*.]

μετά, 'to fetch'; χαλκόν, 'copper' or 'bronze' (tin + copper), not 'brass' (zinc + copper).

185. 'And here (*pointing*) is my ship drawn up in the country out of the town.' πολλός, § 46.

186. Rheithron, a port in Ithaka, here only mentioned, on the north of the city, but, according to Gell and most authorities, on the SW. of the island. [See Schliemann; Völcker wishes to place it on the east.]

Neion, according to Gell, a mountain in the south part of Ithaka, SE. of the town. [According to Eustathius, a part of Nēriton in the north part of the isle; others again place it in the north of Ithaka, making it an independent ridge.]

188. εἰ περ τε '(and this is true), seeing thou mayest go and ask.' εἰρηαι, § 10.

190. πῆματα, only of the bodily troubles of second childhood. [Naber conjectures πάσχει, but approves of Kammer's rejection of 188-193.]

191. γρητή. Sikēle, wife of Dolios, ω. 365.

192. παρτιθεῖ, § 8a. εἴτ' ἄν with subjunctive of repeated action. 'Whensoever weariness seizes upon his limbs from crawling often up and down the knoll of his vineyard plot.' κατὰ-λάβησιν, tmesis. μιν...γυῖα, epic apposition, 64n. γούνον, 'knoll,' connected with γόνυ, 'knee,' γῶνος = 'corner.' Cf. Verg. *Georg.* ii. 113, *Bacchus amat colles*; also our expression 'the foot of the mountain.' [The old translation 'fruitful land' (from γόνος) conflicts with γούνος Ἀθηναίων, κ. 323, for the soil of Attica was poor (as Thucydides expressly mentions); on the other hand it was hilly. Curtius, 180.]

194. γύν δέ, i.e., to return to the subject. ἔφαντο, probably on the way from ship to house.

195. βλάπτουσι κελεύθου, 'hinder him from returning,' Aesch. *Ag.* 120, βλαβέντα λουσθίων δρόμων, Goodwin, § 174.

196. Join οὐ πώ, 'not yet.'

199. ἐρुकανόωσι, § 8a.

201. *τελέσθαι*, 'will be accomplished,' § 12.

203. *ἔτι δειρόν*, § 27.

204. *εἰ πέρ τε σιδήρεα δέσματ' ἔχουσιν*, 'even if iron chains hold him.' We must supply an object for *ἔχουσι*, rather than regard *δέσματα* in this light. [Cobet and Nauck conjecture for *τε*, *ξ*, i.e. *Fe*, which would supply the object required.]

*ἔχουσι*, for mood cf. 41*n*.

205. *φράσσεσθαι*. The want of conjunctions is rather abrupt. *ὣς κε νέηται*, 87*n*.

207. *εἰς*, 'thou art,' 170*n*.

*τόσος* implies admiration, as *τοῖος*, 223, 371; cf. Verg. *Aen.* i. 606, *qui tanti talem genuere parentes*.

*αὐτοῖο*, that the Homeric *αὐτός* consisted of body rather than mind is shown by several passages, by none more clearly than A. 3, 4, *πολλὰς δ' ἰφθίμους ψυχὰς Ἀΐδι προΐαψεν | ἥρώων αὐτὸς οὐδ' ἐλώρια τεύχε κύνεσσιν*.

208. *μέν* = *μήν*. [So Aristophanes and Aristarchus and (according to Gutschlich but not La Roche) the best ms. the rest have *γάρ*.]

209. *θάμα τοῖον*, 'full often,' lit. 'often, so very'; cf. δ. 776, *σιγῇ τοῖον*; γ. 321, *πέλαγος μέγα τοῖον*.

210. *ἀναβήμεναι* (§ 12), 'embarked (meaning to go) to,' i.e., 'embarked for.'

211. *ἔβαν*, § 8*d*.

213. *πεννυμένος*, connected with *πνέω*, *πνεῦμα*, always in the metaphorical sense of 'wise,' 'shrewd,' 'discerning'; nearly always an epithet of men, but cf. 361.

215. *μέν τε*, answered by *αὐτάρ*.

*τοῦ ἔμμεναι*, 'that I am sprung from him,' Madv., 54*c*.

217. *τεν* = *τινός*, § 6*c*.

218. Join *κτ. ἑοῖς ἔπι*, 'on his own possessions.' Note that *ἐός* usually refers to the subject, here to the object of the verb.

*ἔτεμον*, reduplicated 2nd aorist = *ἐ-τέ-τεμον*, which was then syncopated.

220. *τοῦ μ' ἔκ φασι γενέσθαι*. Join *ἐκ-γενέσθαι*, tmesis; 'whose son they say I am'; *τοῦ*, Madv., 54*c*.

[φάσι, Naber suggests φησί, sc. μητήρ.]

ἐπεὶ = our 'as you ask me.'

222. μέν = μήν, cf. 208n. The γε implies, 'however unlucky in thy father thou wilt carry on the glory of thy race.'

ὀπίσσω, 'hereafter,' 'for the future,' to be taken closely with θῆκαν νῶνυμνον. The future is regarded as unseen, and so coming up behind us; cf. Iliad I. 343, οὐδέ τι οἶδε νοῆσαι ἄμα πρόσσω καὶ ὀπίσσω, i.e., into the past and future. [According to Heyne and others ὀπίσσω in Homer means 'in the past:']

223. Verg. *Aen.* i. 309, *qui te talem genuere parentes.*

225. τίς δαί, the reading of Aristarchus, offers a rhyme with δαίς. [Exactly the same doubt between δέ and δαί occurs Sophokles, *Antigone*, 318. The mss. here read δέ without exception, which gives a very decided hiatus.]

τίπτε δέ σε χρεώ; 'wherefore needest thou this?' Supply ἔχει (with Hermann) or ἔκανε, cf. §. 136, χρεῖω γὰρ ἔκανε. ἔπλετο, our English idiom uses the present. τίπτε = τί ποτε, acc. of respect.

225f. 'What feast, nay, what rout is this? is it a clan drinking, or a wedding-feast? for here we have no banquet where each man brings his share.' (Butcher & Lang).

226. εἰλαπίνη, connected by Fick with *voluptas*; *volup*, *φέλλω*, *φέλλης*. The εἰλ- represents ἐφλ-. [The old derivation was πίνειν κατ' ὅλας, with a sacrificial notion.] Scan εἰλαπινῆ by *synizesis*. Nauck writes εἰλάπιν' ἡέ.

227. ὥς τε, introducing the simile, to be taken with ὑβρίζοντες, μοι with δοκέουσιν, ὑπερφιάλως with δαίνυσθαι.

ἔρανος, 'a pic-nic,' i.e., a meal to which each guest contributes his share, = the later δαίπνον ἀπὸ συμβόλων. [Nitzsch denies that the word bears this meaning in Homer, translating rather a feast of princes with a king. Fick connects ἔρανος with Indo-Germanic *rana*, = 'pleasure.']

232. μέλλεν ἔμμεναι, 'promised to be'; [others overcharging the word with subjectivity, 'know that there was a time when I thought this house would be rich and blameless.']

234. ἐβόλοντο = ἐβούλοντο. [Cf. Curtius, 549. Schol. H and Eustathius read ἐβάλοντο, which Nitzsch and others adopt. Spitzner reads ἐτέρωσ' ἐβάλοντο, in *alteram partem se verterunt*. ἐβάλοντο if adopted = 'determined,' sc. ἐν θυμῷ.]



235. *περὶ πάντων*, i.e., in a more horrible manner.

238. *τολύπευσε*, 'finished,' lit. 'wound up the clue of war,' as if it had been a ball of wool.

239. *Πανάχαιοι*. The word *Ἕλλην* is not yet a collective name (Thuc. i. 3), Hellas being yet a single state in Thessaly. The *Πανέλληνες* are found B. 530, beside the Achaeans, while the later use of the word *Πανέλληνες* is given to *Πανάχαιοι*. [Gemoll, *Einleitung*, p. 3.]

240. *κλέος*, 'fame,' in the twofold sense of report and honour. *ὀπίσσω*, see 222 note.

241. *ἀκλειῶς*, 'silently,' proleptic. [This is more graphic than 'ingloriously,' which the word certainly does mean at X. 304. Nauck writes *ἀκλεῖως*.]

"*Ἀρπυιαί*, 'storm-spirits,' cf. v. 66, *ἀνέλοντο θύελλαι*; the root is *ἀρπ-*, cf. *ἀρπη*, 'bird of prey'; *ἀρπαξ*, 'greedy,' *ἀρπάξω*, 'plunder,' Lat. *rap-io*, *rap-ax*, *rap-idus*, *rap-tor*, *rap-ina*. [Curtius, 263, 728.] It can scarcely be said that they bear any similarity to the Harpies of Vergil, *Aen.* iii. 316, *virginei volucrum voltus, foedissima ventris | proluviis uncaeque manus et pallida semper | ora fame*.

245. *νήσοισιν*, 71n.

246. Odysseus was so to speak the over-lord of the Kephalenian kingdom, which is in Homer divided into two main parts, viz., (a) Samē [some authorities as early as Strabo read *Σάμω*], (b) Dulichion.

[*Δουλίχιον*. Curtius, 191.]

*Ζακύνθος*, here masc., but fem. in ι. 24, and Verg. *Aen.* iii. 270, *nemorosa Zacynthos | Dulichiumque Sameque et Neritos ardua saxia*. For the short syllable before *Ζακύνθος*, cf. B. 824, *αὐτὸς δὲ Ζέλειαν*.

247. *κραναή*, always of Ithaka.

249. Penelope hates the idea of marriage, not being certain of Odysseus' death. She would 'make an end' by choosing a husband.

250. *δύναται*, 'prevails upon herself.'

*φθινίθουσιν ἔδοντες*, 'eat up.'

251. *τάχα*, never in Homer = 'perchance.' *διάρπαιω*, a strong word, lit. 'hammer to pieces.'

252. ἐπαλαστήσασα, 'having waxed wroth.' The derivation of this ἀπαξ λεγ. is very dubious, that which connects it with δλαστος, ἀ- λαθ- being the most probable.

253. ἦ δῆ, 'full plainly.'

254. κε with the optative in a relative sentence after a present negative chief clause (the negative here is δεύη) denotes the result brought about (Ameis); transl. *qui manus inferat*.

255. ἐν πρώτῃσι θύρῃσιν, i.e., 'in front of the door,' cf. ἐπὶ προθύροις, 103.

256. Odysseus would appear in the full panoply (note that each Homeric hero bore two spears) worn by every traveller. Thuc. i. 6, 'For the whole of Hellas used to wear arms, as their dwellings were unprotected and their communication with one another insecure; and they lived wearing arms in ordinary as foreigners do now.'

257. τοτός, i.e., so young and strong.

τὰ πρῶτα, 'that first time.'

259. Ἐφόρη, a town in Thesprotia. The word is perhaps an Aeolic form of Ἐφόρα = watch-tower; so δνυμα = δνομα, στόμα = στόμα. [Or an inland town of Elis, in north-west Peloponnese, on the river Selleis, where Augeias dwelt. But the Thesprotian town is more probable, as the Taphians dwelt north of Ithaka. Ephyrē was also the old name of Corinth, Z. 152, 210.]

ἀν-ιόντα, 'coming back.'

260. καὶ κείσε, i.e., as well as to other places.

261. 'That he might have it to poison his bronze-tipped arrows withal,' infinitive of the aim which is especially frequent with εἶναι. Cf. N. 312, νηυσὶ μὲν ἐν μέσσησιν ἀμύνειν εἰς ἰ καὶ ἄλλα. Cf. Goodwin, § 265.

No instance occurs in the Iliad of poisoning arrows, although if there had been any at the time when the Iliad was written, it would surely have been mentioned in so warlike a poem. This makes for a more artificial state of things, and therefore for the later date of the Odyssey. [La Roche suspects however that 259-265 are an interpolation of a rhapsodist.]

262. οὐ φοι, § 27.

263. νημεσίχομαι, with the accusative and infinitive or dative = 'am angry with,' with acc. or gen. = 'feel an awe of,' B. 138, ὑμέτερος δ' εἰ μὲν θυμὸς νημεσίξεται αὐτῶν.

264. -εσκε, iterative, § 8i. αὐνῶς, cf. 208.

266. 'Sudden would be their death, bitter their wedding.'

267. θεῶν ἐν γούνασι κέσται, 'in the laps of the gods,' with reference to their sitting statues; cf. *genua incerare deorum*, Juv., 10. 55; offerings were there placed by suppliants. [(2) Referring to the practice of suppliants grasping the knees of those whom they supplicated. (3) 'In the power of the gods,' the knee being typical of strength.]

268, 270. κεν, with fut. indic. (§ 22a) as A. 175, ὃ κέ με τιμήσουσι. μέγαρον. See illustration.

270. ὅπως, 'how.'

271. εἰ, an exclamation; cf. *eia*, especially in the combination *eia age*.

273. μῦθον πέπραδε, 'tell out thy mind'; for the reduplicated aorist, cf. § 9.

275. μητέρα with ἀωχθί, but afterwards softened down by a broken sentence.

[269-305. The passage abounds in difficulties and has been variously mended, for instance Hermann rejects 275-278 and 292; Friedländer supposes that the passage consists of three separate recensions. Bergk rejects the whole as part of the original Telemachy.]

277. οἱ δέ, 'and they,' the suitors.

ἑδνα, 'bridal gifts such as should accompany in the case of a dear daughter'; i.e., such as a suitor would be sure to give to buy his wife. Aristotle, *Pol.* 2. 5, 'the Greeks used to buy even their wives from one another.' ἐπεί, cf. H. 195, ἐφ' ὑμῶν. [This is Cobet's view. Most, including Nitzsch, translate ἑδνα here as 'dowry,' including the bridal presents. (The root of the word ἑδνον = σφέδνον is probably ἄδ-, σφάδ-, cf. ἡδομαι, ἡδός, Lat. *suavis*, *suadeo*. Curtius, 229.)]

282. ὄσσα, a wandering voice from Zeus, distinct from φημή and ὁμφή. [Curtius, 460, 654, 668, 671.]

ἦ τε, 'for 'tis rumour that brings.'

285. ξανθός, 'yellow-haired,' the prevailing colour would be black.

286. ὅς, 'he.' δούτατος = *novissimus*; ἦλθε, 'returned.'

287. 'That thy father liveth and will return.' ἀκούσῃς, cf. 41 note.

288. τρυχόμενος, viz., 'by the suitors.' The implied meaning is that Odysseus may be expected within the year.

289. τεθνηῶτος. Verbs of hearing, etc., often have a genitive with predicative participle of something *heard*, as β. 423, τοὶ δ' ὀτρύνοντος ἀκούσαν, or *heard of*, as β. 220, εἰ δέ κε τεθνηῶτος ἀκούσω μηδ' ἔτ' ἐόντος.

290. δὴ ἔπειτα, 'in that case.'

291. χεῖται, i.e., a cenotaph.

κτερεα κτερεῖται, *iusta solvere*. Note the infinitive used for imperative, which is used especially in Homer.

§ 21b. Goodwin, § 269.

[293-303 condemned by Düntzer and Nauck. It is impossible to reconcile the marriage of Penelope with one of the suitors and the bloody expulsion of these. The suitors too would hardly stay in the house after the marriage, and 295, 296 do not agree very well with 253-268.]

296. ἀμφιδόν, 'openly,' originally an accusative. Cf. ἐπιστάδον, σχεδόν [Curtius, 649]. We find also ἀμφαδα, ἀμφάδιον, ἀμφάδην. Cf. Peile, *Primer of Philology*, p. 116.

297. ὀχθεῖν, lit. 'wear,' i.e., 'occupy thyself with,' almost 'bear thyself childishly.' ἐπεὶ κ.τ.έ., 'since no longer art thou of an age thereto.' τηλικός = *tantulus*.

298. ἢ οὐκ, synizesis. ἀτας, pres. when our idiom prefers the perfect.

300. δ οἱ...ἔκτα, an appended explanation, cf. δολόμεν. δ = ὅς as at 254; [or possibly = later *δτι*, *quod*].

301. φῶλος, vocative. καὶ σὺ, 'thou too.'

302. ἔσσο' = ἔσσο, imperative. [According to Delbrück = ἔσσοι on the ground that Telemachus already possesses the strength needed for his design.]

τις, collective, 'many a one.'

304. 'Who doubtless chafe at tarrying.'

307. φῶλα φρονέων, 43.

309. ἐπαιγόμενος ὁδοῖο, 'though anxious to prosecute thy journey,' gen. of the object aimed at, cf. 315.

310. τεταρπόμενος, § 13.

313. οἷα, 'such keepsakes as.' [Düntzer and Naber φίλοις.]

315. λιλαιόμενόν περ, 'eager as I am.' περ is intensive, not concessive.

[316. Nitzsch suggests σε for κε, objecting to ὅττι κε ἀνῶγῃ as leaving the giving in uncertain expectation, but ὅττι κε need imply no more uncertainty than that a thing is future and therefore not yet done.]

318. 'Taking it, a right royal one, from among thy treasures, and it will win thee a return gift.' καί, intensive, with μάλα καλόν, as καί λίην, 46. Cf. θ. 405, πολέος δέ οἱ ἄξιον ἔσται.

320. ἀνοπαῖα, 'a sea-eagle'; this is the rendering of Aristarchus, and would seem to agree best with the Homeric manner, in which a bird is not referred to without qualifying it by specifying the kind of bird. [(2) 'on high,' so Eustathius, La Roche, etc. (3) 'out of sight,' Jordan, etc., with Herodian. (4) ἀνόπαια = τὰ ἀνὰ ὀπήν ὄντα. (5) (*divisim*) ἀν' ὀπαῖα, 'up the smoke vent,' so Nitzsch. But ἀνὰ and δι-έπτατο is a harsh collection of prepositions, and the pl. ὀπαῖα is strange. Voss's explanation of this pl. (that as Odysseus' house had two floors, there would be one hole in the ceiling another in the roof) would take the smoke *through Penelope's room*. The Παρόπαια of Cassius Longius does not mend matters. In accentuation authorities differ between ἀνοπαῖα and ἀνόπαια, the evidence being fairly divided. For further information see Hentze's *Anhang*, whence much of this note is derived.]

322. τό πάροιθεν, cf. 257 τὰ πρότα.

323. ὅσαστο, 'the thought arose,' tense.

324. ἱσθῆες, always an epithet of φῶς, which again (with or without ἰ.) always ends the verse.

325. σιωπῇ, always in Homer an adverbial dat.

327. λυγρόν, the additional epithet is in Homer's manner.

ἐπετεῶατο, 'had laid upon them.' Cf. 2n.

328. [θέσπις, according to Göbel from root SPI (SPA)=

'breathing,' so 'inspired.' Curtius, however, connects with root SEP = *say*.]

331. Kings and queens were always accompanied by (usually two) attendants; the custom was transferred also to the Attic stage.

322. The omission of the preposition *πρός* is poetical and especially frequent in Homer.

334. This veiling is still the custom in the East. *σχομένη*, 'after she had drawn,' tense.

336. *δακρύσασα*, 'having burst into tears.'

337. *γάρ*, nearly = 'since,' supplying the motive of a following clause, is in Homer's manner. [Others translate 'surely,' cf. Lat. *enim*, or supply '*I say this*, for.']

*οἶδας* = *οἶσθα*, only here in Homer, but found in Herodotus and Eur. *Alk.* 780, *οἶδας ἦν ἐχει φύσιν*; [Bekker reads with Zenodotus *ῆδης*.]

338. *τε* generalises = *qualia*. Cf. § 25.

343. *τοῖήν*, 'so noble'; *κεφαλὴν*, cf. Hor. *Od.* i. 24, 1, *quis desiderio sit pudor aut modus tam cari capitis*.

344. *ἀνδρός* after *τοῖήν κεφαλὴν*. *εἰρύ*, predicate.

'*Ἑλλάς*, a local district in Thessaly; *Ἄργος*, now the leading state of Peloponnese, so the phrase = 'from Dan to Beersheba.'

[Aristarchus condemned the verse as inconsistent with this rendering of '*Ἑλλάς*; with him Bekker agrees.]

346. *τί τ' ἄρα*; 'Why now?'

347. *τ'* = *ταί*, 60n. Telemachus hides his true meaning.

349. *ἐθέλησι*, 101n. *ἐκάστω*, apposition.

*ἀλφειστής*. The simplest derivation is 'corn-eating,' i.e., 'living on bread' (*ἀλφι*, *εἶναι*); with which cf. *σιτόφαγος*, i. 191. But this meaning is almost absurd (as Curtius, 292, says) when applied to Aesch. *Sept.* 770, *ἀνδρῶν ἀλφειστῶν ὄλβος ἀγαν παχυνθεῖς*. So 'gain-seeking,' 'toilful' (opposed to the gods, 'who live at ease') from *ἀλφάνω* (*earn*) is preferable. A third rendering, that of Eustathius, 'reasoning' applied to men as distinguished from brutes, is not equally agreeable to the sense of the verb; and it must be noticed that it is applied as an epithet not to *ἀνθρώποι* but *ἀνδρες*. See further, Butcher and Lang, p. 410f.

μᾶλλον, 'more' than others. [Plato, *Rep.* 424 B. quotes ἐπιφρονέουσιν, and in 352 δειδόντεσσιν.]

353. ἐπὶ- = 'thereto.'

[355. Kayser punctuates ἡμαρ ἐν Τροίῃ, πολλοὶ δὲ καὶ κ.τ.έ.]

[356-359 were rejected by Aristarchus and other Alexandrines, and form an interpolation from a later speech of Telemachus (φ. 350-353), where they are directed to the suitors.]

356. εἰς οἶκον, 'to thy chamber,' as 360. Telemachus is awakening to a sense of responsibility and independence, but need not be charged with want of courtesy to his mother, the verses being spurious.

359. τοῦ γάρ, 'for to him belongs,' i.e., to me.

360. βεβήκει, 'she was gone,' the tense marks the suddenness of departure.

363. κλαῖεν, 'continued to weep.' ὅφρα = 'until,' is usually combined with ἀν(κε).

365. σκιέοντα, 'dim,' 'dusky'; in hot countries the sun must be kept out.

366. παρα( (= παρά), κλιθῆναι, tmesis; λεχέεσσι, local dat.

369. νῦν μὲν, opp. to ἡῶθεν δέ 372. δαινύμενοι, causal, Goodwin, § 278, 2.

370. τόδε, explained by ἀκούμεν, cf. 82, 376 [inferior mss. τὰ γε].

[374-380 brought in from β. 139-145 where they are more appropriate.]

375. 'taking turns in your several houses.'

376. Note the synonymous words used to strengthen the sense.

378. ἐπιβέσσομαι, § 8c; δῶσι, § 10.

380. κεν...δλοισθε. The sentence is more or less independent of the construction of 379. δόμων, 'this house.'

381. ὀδῶξ. The ὀ- is prothetic, i.e., no part of the root, as may be seen from a comparison with δάκνω, *dens*. So we find δύρομαι, ὀδύρομαι· κέλλω, ὀκέλλω [Curtius, 725].

382. θαύμα[ον, tense. θ = later δτι 'in that' [or = 'who' as at 300n.]

383. The characters of the leading suitors are sharply drawn and sustained throughout. Antinous the scoffer, Eurymachus the oily-tongued.

384. ἡ μάλα δὲ, 'in good truth.' αὐτοί, i.e., by immediate inspiration.

387. 'Which (τὸ βασιλεύειν) we know is by descent thine ancestral right.'

389. 'Wilt thou be wroth at the word which I shall say.'

390. καί, with τοῦτο. γε, 'if Zeus do but.'

391. ἦ φῆς; 'thinkest thou *truly*?' in bitter mockery.

[392. βασιλεύμεν, Naber conjectures βασιλῆ' ἔμεν in order to supply a subject to αἱ, needlessly, for τῷ βασιλεύοντι can easily be supplied. Göbel would substitute δῶμα for οἱ δῶ, as δῶ is elsewhere always accusative.]

τε...καί answer each other.

394. βασιλῆς, 'nobles,' 'princes.'

Ἀχαιῶν, with ἄλλοι.

396. τῶδε, probably τὸ βασιλεύμεν. ἂν ἔχησι, 'may have,' in Homer = future indicative and used with or without ἂν.

400. Cf. 287n.

401. Ἀχαιῶν, with ὅς τις.

402. This alliteration of *s* was called by grammarians *sigmatismus*.

404. For double accusative, cf. Goodwin, § 164. [Voss and Bekker read ἀπορᾶσαι (optative), as in Homeric usage. When ὅς τις occurs in a subjoined clause it takes an optative if an optative has preceded.] 'So long as Ithaka exists.'

406. ὁππόθεν, indirect, ποῦ, ποθ, direct question. εὔχεται εἶναι, 180.

408. φέρε, the tense is from the standpoint of the suitors.

409. τῶδε, cogn. acc.; cf. p. 444 νῦν δεῦρο τὸδ' ἴκω, Z. 309 δεῦρο κατ' Οὐλύμπου. τῶδ' ἴκάναι, Goodwin, § 155, note 1.

410. οἶον, 32n. ἄφαρ, with ἀναίξας.

411. γινώμεναι, 'for us to know him,' infinitive of purpose. Cf. νίψασθαι 138n.



γάρ, ('he needed not to avoid this) for.' εἰς ὅπα, 'in the face,' [or when one looked at him face to face].

[414. ἀγγελίης is better supported than ἀγγελίη, Kayser conjectures ἀγγελίης (an Ionic construction), comparing Hdt. i. 126, ἐμέο πειθόμενοι.]

πείθομαι, 'am persuaded by,' [not 'trust' which would require πέποιθα].

εἰ ποθεν ἔλθοι, sc. πατήρ ἐμός [others ἀγγελίη supplied from ἀγγελίης].

417. οὗτος, subject. ἐκ Τάφου, with ξείνος πατρώϊος, not with ἐστίν.

420. ᾠανάντην, the  $\bar{\alpha}$ , due to arsis, is frequent in many-syllabled words which could not else get into the verse, so ἀκάματος, ἀπονέεσθαι, Verg. *Italia*.

422. ἐπ-ελθεῖν, ἐπ-ῆλθεν. μένω takes accusative and infinitive.

423. τερπομένοισι, *epanalepsis*. Cf. 23n., 51n.

424. οἰκόνδε φέκαστος, § 27.

425. αὐλῆς, with ὅθι, Goodwin, § 168. [Better than as local genitive with which cf. 24n.]

426. περισκέπτω, 'wide looking,' built on a height as in rude times houses would for protection be. [Others translate 'sheltered,' others again 'conspicuous.']

427. ἔνθα, 'thither.' φρεσί, local dat.

428. ἰδυῖα, from εἰδώς; so τεθγλώς, τεθαλυῖα. For the moral meaning of the phrase cf. ἀθεμῖστια εἰδώς of the Cyclops. The word has the digamma, cf. § 27.

430. κτεάτεσσιν ἐοῖς, instrumental dative, Goodwin, § 188.

431. 20 oxen was a high price for a slave, as at Ψ. 705 a highly accomplished one is valued at 4 oxen. The valuing in cattle points to an early date when coins were not known; cf. Z. 235, ὅς πρὸς Τυδείδην Διομήδεα τεύχε' ἀμειβε, | χρύσεια χαλκείων ἐκατόμβοι' ἐννεαβόλων.

433. For the *parataxis*, cf. § 23.

436. ὦξεν (= Attic ἔφξε), sc. Telemachus.

438. πυκιμηδῆς = πυκινὰ φρεσὶ μῆδε' ἔχουσα, T. 353.

439. 'Smoothed with her hand.'

440. **τρητός**, 'bored' with holes to receive cords, like a soldier's bed. [(2) to receive not cords but bolts; (3) 'carven,' of the perforated work of the couch.]

441. 'She drew the door to with the silver handle, and shot the bolt home by means of the thong.'

**κλῆις** has a double meaning, (1) the 'bolt' or 'bar,' (2) the 'key,' or, more strictly, the 'hook' which lifted the bar, and then drew it back.

443. **παννύχιος**, adverbial, 'all through the night.'

444. **βούλεε**, 'kept pondering.'

**πέφραδε**, 'had enjoined,' reduplicated aorist.



# VOCABULARY.

\* Un-Attic word or form. (Forms in  $\eta = \alpha$  are not always so marked.)

† Homeric ἀπαξ λεγόμενα.

§ Nearly always in Odyssey alone.

ἀγαθός, ἡ, ὄν, adj., *good*, 43 [ἀγαμαι].

Ἀγαμέμνων-ίδης, οὐ, m., *son of Agamemnon, i.e., Orestes*, 30.

ἀγγέλις, ἡς, f., *report, news*, 408, 414 [cf. *gallus, nightingale*].

ἄγε, ἄγεθ' (ἀγετε), imper. of ἄγω, *come, come now*, 76, 169.

ἀγ-ήνωρ, ὀπος, adj., *haughty, overweening*, 106, [ἀγα, ἀνήρ].

ἀγ-κρεμάσις, ᾤσα, av, aor. part. of ἀνα-κρεμάννυμι, 440.

\* ἀγόρευε(ν), imp. of ἀγορεύω.

ἀγορεύω, f. σῶ, v.a., *tell, say, speak*, 174, 179, 307, 382 [ἀγορή].

ἀγορή, ἡς, f., *assembly*, 90, 272 [ἀγείρω = *gather*].

ἀγορήν-δε, adv., *to the assembly*, 372.

ἄγριος, ἡ, οὐ, adj., *savage, wild*, 199 [ἀγρός, *agrestis*].

ἀγρός, οὐ, m., *land, country*, 185 [ager].

ἀγχι, adv., *near*, 157 [orig. case of subst. conn. with ἀγχω, *ango*].

Ἀγχιάλος, οὐ (\* -οιο), m., *Anchialus, father of Mentès*, 180.

ἄγω, v.a., *lead, bring*, 130; *bring, carry*, 184 [ago].

ἀδήσειε(ν) (ᾶ), aor. opt. of obsol. ἀδέω, *I loathe, feel a loathing*, 134 [cf. *satis*].

ἄδινός, ἡ, ὄν, adj., *in plenty, or full fed, fattened* [ἄδην], 91 (see note).

ἄεθλος, οὐ, m., *toil*, 18 [ἀ-Feθ-, *vadari*, implying a contest on which bets were made].

ἀ-είδω, f. -σω, v.a. and n., *sing*, [connected with original VAD, cf. ἀηδών = *nightingale*].

ἄείρω, v.a., *raise*, 141.

ἀ-έκτητι, adv., *against the will*, 79.

ἀ-έκων, οὐσα, οὐ, adj., *against one's will*, 199, 403.

ἀ-θάνατος, οὐ, adj., *immortal, deathless*, 31, 79, etc., esp.

as an epithet (or bye-name) of the gods.

\***Ἀθήνη**, η, f., *Athene*, the goddess who protected the arts, especially the occupations of women, the patroness of cities and of certain warriors (being herself the war-goddess), e.g., *Odysseus* and *Dio-medes*, 44, 125, 327.

**ἀ-θρόος**, η, or, adj., only pl., *all together, assembled*, 27; *at one time, at once*, 43.

**αἶ**, from **δς**, η, δ, 54.

\***αἶ**, conj., *if* (with subj.), 279 [obsolete Aeol. and Dor. case of **δς**].

**αἶη**, ης, f., *land, country*, 41, 75, 203.

**Αἰγισθος**, ου, m., *Aegisthus*, son of *Thyestes*, paramour of *Klytaemnestra* during the absence of her husband *Agamemnon* at *Troy*, and his murderer on his return to *Mykenae*, afterwards slain by *Orestes*, *Agamemnon's* son, 29, 35, 42, 300.

**αἰδοίος**, η, or, adj., *grave, reverend*, 139 [*αἰδώς* = *reverence*].

**αἰεί**, αἰν, adv., *always, ever*, 56, 68, 91, 263 [cf. *αἰών*, *aevum*].

**Αἰθίοπες**, ων, m., *the Ethiopians*, a pious people, dwelling near the ocean, visited by the gods, in two halves, one east, one west, 22, 23 [lit. *burnt* by the sun].

**αἰδομαι**, v. mid., *flash, blame*, 429.

**αἰθων**, ωρος, adj., *flashing* (of steel), 184; elsewhere of horses, oxen, eagles and lions.

**αἶ κε**, conj., *if perchance* (with subj.)

**ταίμελλος**, η, or, adj., *wheeling, wily*, 56 [perhaps cf. *αἰμός* = *sharp*].

**αἰνώς**, adv., *terribly, exceedingly*, 208, 264 [*αἰνός* = *dreadful*].

**αἰνός**, εἶα, ὅ, adj., *sheer, utter*, 11, 37.

**αἰπέω**, f. ἤσω, pf. ἤρηκα, aor. εἶλον, v.a., *take*, 121, 318; mid., *take*, 99.

**αἶρω**, aor. mid., ἤρόμην, v.a., *raise*; mid., *win, obtain*, 390.

**αἶσσω**, f. ξω, v.n., *speed*, 102.

**ἀ-ϊστος**, ου, adj., *lost to sight*, 235, 242 [*ἀ-ιδ-τος*: cf. *ἵσμεν* = *ἵδμεν*, *δομή* = *δομή*].

**αἰσχος**, εος, n., *shame, shameful deed*, 229 [= *αἰδοχος*, cf. *αἰδέομαι*].

\***αἰτιάσθαι** = *αἰτεῖσθαι*.

**αἰτιάομαι**, v.dep., *blame, accuse*, 32 [*αἷτια* = *blame*].

**αἰτιος**, η, or, adj., *blameworthy, chargeable*, 348 [*αἷτια* = *blame*].

\***αἰτιόωνται** = *αἰτιόωνται*, 32.

**αἰψα**, adv., *quickly, forthwith*, 392.

ἀῖω, v.a., *hear*, 298.

ἀκαχίζω, v.n., *grieve*.

ἀκαχμένος, η, ον, *pointed*, 99  
[redupl. from root ἀχ-].

ἀκ-αχόμην, aor. opt. of ἀκαχίζω  
236.

ἀ-κλειώς, adv., *without report*,  
or *ingloriously*, 241 [ἀ neg.,  
κλε-, cf. κλέος].

ἀ-κοιτις, ιος, f., *wife*, 39 [ἀ  
copul., κοίτη = *couch*].

\*ἀκούμεν = ἀκούειν, 370.

\*ἀκούντεςσι = ἀκούουσι, 352.

ἀκούω, -σομαι, v.a., *hear*, 94;  
(with acc.) 282; *hear of*,  
287; *listen* (absol.), 326,  
352; (with gen.) *listen to*,  
370.

ἀλαώω, f. -ώσω, aor. \*ἀλάωσα,  
v.a., *blind*, 69 [ἀλαός, cf.  
ἀλάομαι = *wander*].

ἀ-λαστος, ον, verbal adj., *not*  
*to be forgotten*, 342 [ἀ neg.,  
λαθ- cf. λανθάνω].

ἀλγος, εος, n., *woe*, *affliction*,  
4, 34 [cf. ἀλέγω = *take*  
*trouble*].

ἀλεγύνω (ῡ), v.a., *pay heed to*,  
*prepare*, 374.

ἀλείνω, v.a., *shun*, *avoid*, 433  
[cf. ἀλέα, *avoiding*; ἀλη,  
*wandering*].

ἀλκίμος, η, ον, adj., *strong* (of a  
sword), 99; (of Telema-  
chus) 302 [ἀλκή = *strength*].

ἄλλα, from ἄλλος, 128, 244.

ἀλλά, conj., *but*, 6, 16, 22, etc.

ἄλλήλων, recipr. pron., *of each*  
*other*, 187, 209.

ἄλλο-θροος, ον, adj., *foreign*, *of*  
*foreign speech*, 183 [ἄλλος,  
θρόος].

ἄλλος, η, ο, adj. pron., *other*,  
*another*, 47; usu. pl. *others*,  
11, 132, 210; almost =  
*besides*, 177; οἱ ἄλλοι, *the*  
*rest*, 26 [cf. *alius*].

ἄλλο-τριος, η, ον, adj., *belonging*  
*to another*, *another man's*,  
160.

ἀ-λοχος, ον, f., *wife*, *spouse*, 35,  
432 [ἀ copul., λέχος = *bed*].

ἄλς, ἁλός, f., *sea*, 72, 162 [lit.  
*salt*, cf. *salum*].

§ ἀλφη-στής, οῦ (d. pl. -στησι),  
adj., *gain-seeking*, *toilful*,  
349 (see note). [ἀλφάνω].

ἀλφή, ῆς, f., *vineyard*, 193 [cf.  
ἀλοῖαω = *thresh*].

ἄμα, prep. with DAT., *together*  
*with*, 98, 331, 428 [rt. AM-,  
'OM-, cf. ὁμός, ὁμοῦ, ὅμοιος,  
*simul, simulo, similis*].

ἀ-μβρόσιος, η, ον, adj., *im-*  
*mortal*, 97 [ἀ, neg., βροτός  
or μορτός, cf. *morior, mors*,  
*mortalis*].

ἀμείβομαι, f. -ψομαι, v. mid.,  
*answer*, 44; *change*, 375  
[cf. Lat. *moveo, muto*].

ἀμείνων, ον, comp. adj., *better*,  
376 [perhaps cf. old Lat.  
*manus* = *good*].

\*ἄμμι = ἡμῶν, 123.

τάμθεν, adv., *from some source or point*, 10 [ἀμbs, cf. οὐδ-αμῶs].

ἀμοιβή, ἡs, f., *requital*, 319 [ἀμειβομαι].

ἀμύμων(ν), ον, adj., *noble*, 29, 232, [ἀ neg., μῶμος = *blame*; but the word has quite lost this meaning, being applied to the seducer and assassin Aegisthus.]

ἀμφαδόν, adv., *openly*, 296. [= ἀνα-φάδον, cf. ἀνα-φαινομαι.]

ἀμφί, prep. with DAT., *concerning*, 48.

§ ἀμφί-ἄλος, ον, adj., *sea-girt* (of Ithaka), 386.

ἀμφι-πέλομαι, v. dep., (of sound) *float around*, 352.

ἀμφί-πολος, ον, f., *maid-servant*, 136, 191, 331, 335, 357, 362. [ἀμφί, πέλω = *be about*.]

ἀμφί-ρῦτος, η, ον, adj., *sea-girt*, 50 [ρέω = *flow*].

ἀμφίς, adv., *asunder*, 54.

ἀν (in Homer often κε) conditional particle marking uncertainty, used, though with large variety of meaning, with every mood and every tense, except the imperative and indic. pres. and perfect.

ἀνά, prep. with ACC., *along*, 193; *through*, 365.

ἀνα-βαίνω, aor. part. f. ἀνα-βᾶσα, v.n., *go up*, 210, 364.

ἀνα-βάλλομαι, v. mid., *begin*, 155, of music, *prelude*, *strike up*.

\*ἀνα-βήμεναι = ἀνα-βῆναι, 210.

ἀνα-γινώσκω, f. γινώσσομαι, aor. -έγνω, v.a., *recognise*, 216.

ἀνάγκη, ἡs, f., *necessity*, adv., dat. ἀνάγκη, *by constraint*, 154 [cf. ἀγχω, *ango*, *angustus*].

ἀνά-θημα, ατος, *sequel*, *addition*, 152 [ἀνά, τίθημι, rt. θε].

ἀν-αιδέης, ἐs, adj., *shameless*, 254.

ἀν-αίσσω, f. ξω, v.n., *start up*, 410.

ἀνα-κρεμάννυμι, f. κρεμάσω, v.a., *hang up*, 440.

ἀναξ, κτος, m., *king*.

ἀνδίσσω, v.n., *rule* (with dat.), 117, 181, 402.

\*ἀνδρεσσι = ἀνδρασι, 358.

ἀνδρο-φόνος, ον, adj., *man-slaying*, *deadly*, 259.

ἀνέγνω, aor. ind. of ἀνα-γινώσκω.

ἀν-εμῖ, v.n., *rise* (of the sun), 24; *return*, 259.

\*ἀν-είρει = ἀν-είρει.

ἀν-είρομαι, v. dep., *ask* (with two acc.), 231.

ἀνεμος, ον, m., *wind*, 98 (\*ἀω, ἀημι, Lat. *animus*, *anima*).

ἀνερ-, α, -es, -os, see ἀνήρ, 161, 176, 292.

ἀν-ερείπομαι, v. dep., *snatch away*, 241.

ἀν-έρχομαι, v. dep., *come back*, 317.

ἀνὴρ, ἀνδρός (\*ἀνέρος), m., *man*, 1, etc. [rt. (A)NΔP, cf. ἀνθρωπος, ἀγ-ήνωρ].

§ ἀν-ηρείψαντο, aor. of ἀν-ερείπομαι, 241.

ἀνθρωπος, ου, m., *man*.

ἀνιάω, \*f. -ήσω, aor. pass. part. \*ἀν-ιηθείς, v.a., *annoy*, 133.

ἀν-ιών, οὔσα, ὄν, part. of ἀν-εἰμι.

ἀνοπαία, ης, f., perhaps *a sea eagle*, 320 (but see note).

ἀντα, prep. with GEN., *over against, in front of*, 334.

ἀντια, prep. with GEN., *against, in opposition to*, 78 [ἀντί].

ἀντιάω, v.n. with gen., *go to meet, enjoy*, 25 [ἀντί].

ἀντί-θεος, η, ου, adj., *god-like*, epithet of Odysseus, 21; of Polyphemos, 70 [perhaps *rivalling God*].

\*Αντίνοος, ου, m., *Antinous*, son of Eupheithes, and one of the suitors of Penelope, 383 ff.

ἀντιον, adv., *over against, face to face*, 213, 230, etc.

\*ἀντιών = ἀντιάω.

ἀνωγα, perf. = pres., *bid*, 269, 274; *prompt*, 316.

ἀνωχθι, imperat. of ἀνωγα.

ἄξιος, η, ου, adj., *worth* (with gen.), 318 [cf. ἄγω = *weigh*].

δοιδή, ἥς, f., *song*, 159, etc. [δέιδω].

δοιδός, οῦ, m., *singer, bard*, 325, 338 [δέιδω].

ἀπ-αμείβομαι, v. mid., *make answer*, 63, etc.

ἀπ-άνευθε(ν), adv., *far off*, 190 [ἀπό, ἀνέυ = *without*, -θε].

ἅπας, ᾧσα, αν, adj., *all, the whole*, 19 [stronger form of πᾶς].

ἀπ-έβη, aor. of ἀπο-βαίνω.

ἀπ-εἶπον (inf. \*-ειπέμεν), aor., *speak out*, 9.

ἄ-πείρων, ου, adj., *boundless*, 98 [ἄ- neg., πέρας = *limit*].

ἀπ-έτισε, aor. of ἀπο-τίω.

ἀπηλεγώς, adv., *without regard for consequences, bluntly*, 373 [ἀπό, ἀλέγω].

ἀπό, prep. with GEN., *away from*, 49, 75, 203. [At 49 it stands after its word, and the accent is therefore thrown back.] [Cf. Lat. *ab*.]

ἀπο-βαίνω, f. -βήσομαι, aor. ἀπέβην, v.n., *go away*, 319.

ἀπο-είπω, subj. of ἀπ-εἶπον, 373.

ἀπο-θρόσκω, v.n., *leap up, rise* (of smoke), 58.

ἀπ-όχομαι, v. dep., *am gone*, 135, 253.

\*ἀπ-οιχομένοι = ἀπ-οιχόμενοι, 135.

ἀπ-όλλυμαι, with perf. act. ἀπόλωλα, *perish*, 47, 166; *pass away*, 413.

ἀπ-όλλυμι, aor. ὤλεσα, v.a., *lose*; mid. *perish*.



\*ἀπο-παύε' = ἀπο-παύου (ἀπο-παύω).

ἀπο-παύομαι, v. mid., *cease from*, 340.

ἀπο-ραίω, v. a., *wrest from* (with two acc.'s), 404.

ἀπο-τίνω, v. a., *pay a penalty*, 43.

ἀ-ποτμό-τατος, η, ον, superl. adj., *most unfortunate*, 219 [ἀ-neg., πότμος = *that which befalls one*, root περ = *fall*, cf. πίπτω; so Lat. *casus*].

ἀ-πυστος, ον, adj., *unheard of*, 242 [= ἀ-πυθτος, cf. πυνθά-νομαι].

ἀπ-ωθέομαι, f. -ώσομαι, v. mid., *thrust away*, 270.

ἀπ-ώλετο, 2 aor. ind. of ἀπ-όλλυ-μαι.

\*ἀπ-ώσσει = ἀπ-ώσει, fut. of ἀπ-ωθέομαι.

ἄρ, ἄρα, ῥα, adv., *so, then*, 106, 110, 242, 335; also in questions, 346 (less logical than οὐν) [probably cf. root 'AP-, ἀραρεῖν = *fit*].

ἀράομαι (ᾱ, Hom.), v. dep. *pray, pray that*, 164, 366 [ἀρά = *prayer, curse*].

ἀρ-αρ-ίσκω, v. a., *fit out*, 280 [root 'AP- = *fit, join*, from which come ἄρα, ἀριθμός, Lat. *arma, artus, ars*, etc.]

'Αργεῖοι, ων, m., *Argives, men of Argos*, hence (these being in the Homeric times the leading Greek state) *Greeks*, 61, 211.

'Αργεῖ-φόντης, ου, m., *bright and so swift as light*. Hermes so called as the messenger of the gods, 38. (The old translation was *slayer of Argus*.)

\*Αργος, εος, n., *Argos*, a city with its surrounding district in North-East Peloponnese, and hence the *Peloponnese itself*, 344.

ἀργύρεος, η, ον, adj., *of silver, silver*, 137, 442 [ἀργυρος = *silver*].

ἀρέσθαι, aor. mid. of αἰρω, 390.

\*ἀρησαίαι' = ἀρήσαντο, aor. opt. of ἀράομαι, 164.

ἄριστος, η, ον, superl. adj., *best, most excellent*, 280; especially of *nobles* as opposed to common folk, 211, 245 [root 'AP-, cf. 'Αρης and under ἀραρίσκω].

ἀρνεός, οὔ, m., *ram*, 25 [ἀρνός = *lamb*].

ἀρνέομαι, v. dep., *refuse*, 249.

ἀρνύμαι, v. dep., 5, 240 [lengthened form of αἰρομαι].

ἄρουρα, ης, f., *land, πατρίς ἄ., fatherland*, 407 [root 'AP- = *plough*; cf. ἀροτρον, *aratum, aro, arvum*].

ἀρπυῖαι, ὧν, f., *the snatchers, the personified storm-spirits*, 241 [root 'APII-, cf. ἀπράξω, *snatch*; Lat. *rapio, rapax, rapidus*].

ἄρσας, aor. part. of ἀραρίσκω.

ἀρτύνω (f. ἀρτυνέουσι), v.a., *provide*, 277.

ἀρχή, ἥς, f., *beginning*, ἐξ ἀρχῆς, *from of old*, 188.

ἀρχω, v.a., *begin*, 28; mid. *begin*, 367.

ἀ-σκέλης, ἐς, adj., *obstinate*; neut. as adv., *persistently*, 68 [d euphon., σκέλλω = *dry up*, so lit. *dried up, tough*].

ἀσκέω, v.a., *arrange*, 439.

ἀ-σπερχές, adv., *hotly, exceedingly*, 20 [d intensive, σπέρχομαι].

ἀσπίς, ἰδος, f., *shield*, 256.

ἄστυ, eos, n., *city*, 3 [root FΑΣ, cf. ἑστία, Lat. *Vesta*].

ἀσχαλάω, v.n., *am distressed*, 304.

\*ἀσχαλώωσι = ἀσχαλάουσι.

ἀτάρ, conj., *but, moreover*, 180.

ἀτασθάλαι, ὦν (d. \*-ῆσι), f., *reckless guilt*, 7, 34.

\*Α-τλας, αττος, m., *Atlas*, the father of Kalypso, he kept apart the pillars of earth and heaven, 52 [d- intens., τλα- = *support*].

\*Ατρεΐδαι = Ατρεΐδου, gen. of

\*Ατρεΐδης, ου, m., *son of Atreus* [son of Pelops and King of Mykenae], i.e., Agamemnon, himself King of Mykenae, who went to Troy as general-in-chief, and was murdered on his return by his wife Klytaemnestra and by Aegisthus, 35, 40.

ἀ-τρექέως, adv., *truly*, 169, 179, 206, 214 [d- neg., root TARK = *twirl*; so ἀ-τρεκῆς = *that which is not turned, true*, Peile, p. 46].

ἀ-τρύγετος, ον, adj., *restless*. (The old translation was *unvintaged*, from τρυγάω.) [τρώω = *disturb*].

αἰ, adv., *again, on the other hand*, 213 [connected with *ille, alter*].

αἰδάω, v.a., *address*, 213 [αἰδή].

αἰδή, ἥς, f., *voice*, 371.

αἰλαος, η, ον, adj., *of the courtyard*, 104 [αἰλή].

αἰλή, ἥς, f., *court-yard, court*, 425.

αἰριον, adv., *to-morrow*, 272.

αὐτάρ, conj., *but, and moreover*, 9, 57, etc.

αἰ-τε, adv., *on the other hand, then*, 111, 178, 383.

αὐτίκα, adv., *straightway*, 324.

\*αὐτις, adv., *back again*, 317 [= αὐθις, which is not however the original form].

αὐτός, ἡ, ὁ, pron., *-self, him-, her-, itself, themselves*, 7, 33, 39, etc.; *he, they*, 109.

αὐτοῦ, adv., *there* [locative of αὐτός].

ἀφ-αιρέομαι, v. mid., *take away*, 9 [ἀπό, αἰρέομαι].

ἀφαρ, adv., *forthwith*, 410.

ἀφ-έλετο, aor. of ἀφ-αιρέομαι, 9.

\*ἀφ-έκειο, aor. ind., 2nd sing. of

**ἀφ-ικνέομαι**, v. dep., *arrive, come*, 171, 332. [Tenses are formed from ἀφικ-.]

**ἀφνειός**, ὄν, adj., *wealthy*, 393; comp. -ότερος, 165 [ἀφενος = *wealth*, cf. Lat. *ops*, *cop-ia*, Curtius, p. 510; the ε is no part of the root].

**Ἀχαιοί**, ὦν, m., the chief tribe of the Greeks in Thessaly, Messene, Argos, and Ithaka, and name of the Greeks collectively, 90, 272, 286, 326, 394, 401.

**ἄψ**, adv., *back*, 276 [ἀπό].

**ἄωτον**, οὐ, n., *fleece*, or perhaps *rich, soft fleece* [ἄημι, as wool, which is fluffy and blows about, is the best: Peile, p. 153n].

**βαίνω**, f. βήσομαι, aor. ἔβην, v.n., *go*, 211; βῆ ῥ' ἔμην, *went forth*, 441. [Tenses are formed from βα-.]

\***βάλε** = ἔβαλε, 364.

**βάλλω**, v.a., *put*, 201; *cast, shed*, 364 [= βαλ-ῶ].

**βασιλεύς**, ἑως, m., *king, chief*, 386 [βάσις, λαός].

\***βασιλεύμεν** = βασιλεύειν, 392.

**βασιλεύω**, v.n., *be a king*, 392, 401 [βασιλεύς].

\***βασιλεῖα** = βασιλεῖα, 386.

\***βεβήκει** = ἐβεβήκει, 360.

**βένθος**, εὖς, n., *depth*, 53 [connected with βάθος by intermediate forms, βῆσσα (Dor. βῆσσα) cf. πάθος, πένθος.]

\***βη** = ἐβη, 102, 441.

**βίηφι**(ν), adv., *by force*, 403 [orig. instrumental of βίη, *force*].

**βίος**, οὐ, m., *life*, 287; *livelihood, property*, 160, 377 [βίος].

**βλάπτω**, v.a., *hinder*, (with accusative of person, genitive of thing from which) 195 [root βλαβ-].

**βλέφαρον**, οὐ, n., *eye-lid*, 364 [an easier way of pronouncing βλεπφαρον, cf. βλέπω = *see*].

**βοητός**, ὅς, f., *out-cry*, 369 [βοάω].

**βουλεύω**, v.n., *take counsel, devise*, 443 [βουλή].

**βουλή**, ἥς, f., *counsel, advice*, 86.

**βούλομαι**, v. dep., *will*, 234.

**βοῦς**, βοός, m.f., *ox*, 8, 108 [cf. *bos*].

**βριθός**, εἶα, ὅ, adj., *weighty*, 100 [only as an epithet of ἔγχος].

**βροτός**, οὐ, m., *mortal*, 32, 66 [= *μορτός* (which could not be pronounced), cf. *morior, mors*].

**βρώσις**, ἰος, f., *food*, 191 [rt. BPO-, cf. *βορά*].

Γ' = γε.

**γαῖα**, ἥς, f., *land*, 21, 59; *earth*, 54.

γαιή-οχος, *ov*, adj., *earth-girdling*; as an epithet of Poseidōn, the *earth-girdler*, 68 [γαῖα (γῆ), ἔχω].

γαμέομαι, *v. mid.*, (of the woman) *marry*, 275; γαμέω, of the man.

γάμος, *ov*, *m.*, *wedding-feast*, 226, 277; *wedlock*, 249.

γάρ, conj., *for*, 7, 29, etc. [γε, ἄρ].

γε, enclitic particle, *at least*, *surely*, *truly*, but often untranslatable except by emphasis upon the word which it immediately follows, 10, 46, etc.

γένομαι, *v. dep.*, *bring forth*, 223 [root GEN of γίγνομαι, γένος, *genus*, gigno, *gens*, *genero*, etc.].

γενεή, *ῆς*, *f.*, *race*, *lineage*, 222, 387, 407.

γενέσθαι, *inf. aor.* of γίγνομαι, 220, 379.

\*γένετο, *aor. ind.* of γίγνομαι, 219.

\*γενόιατο = γένοντο, 266.

γέρων, *οντος*, *m.*, *old man*, 188.

\*γῆμ' = ἔγμμε, *aor.* of γαμέω, 36.

γῆρας, *aos*, *n.*, *old age*, 218.

γί-γν-ομαι, *f.*, γενήσομαι, *aor. ἐγενόμην*, *v. mid.*, *am born*, 220; *be*, *happen*, *come to pass*, 219, 266, 379 [see under γένομαι].

γι-γνώ-σκω, *f.*, γνώσομαι, *aor. ἔγνων*, *v.a.*, *learn*, 3, 411 [root GNO-, GNA-, cf. *nosco*, *nomen*, *Eng.*, *name*, and *know*].

γλαυκ-ῶπις, ἴδος (*acc. ιν*, 156), *adj.*, *with flashing eyes* (always of Athēnē), 44 etc. (or *with owl's eyes*, γλαύξ = owl, as many representations of Athene with owl's eyes have been dug up at Troy) [γλαυκός = *gleaming*].

γλαφυρός, ἡ, *ov*, *adj.*, *hollow*, 15 [γλάφω = *carve*, cf. *glaber*, originally from same source as *scalpro*, σκόλοψ, Peile, p. 46].

\*γνώμεναι = γνώναι, *aor.* of γιγνώσκω, 411.

γόνος, *ov*, *m.*, *origin*, 216.

γόνυ, ἄτος, *n.*, *knee*, 267n, 400 [Lat. *genu*].

γόος, *ov*, *m.*, *lamentation*, 242.

\*γούνᾱσι = γόνασι, from γόνυ, 267, 400.

γουνός, οὔ, *m.*, *knoll* [γονFός, cf. γόνυ].

\*γραῖη = γραῖς, 438.

γραῖς, γραῖς, *f.*, *old woman*, 191.

\*γρητ = γρατ̃.

γυιον, *ov*, *n.*, *limb*, 192.

γυνή, -αῖκός, *f.*, *woman*, 332, 362; especially *wife*, 13, 433.

Δ' = δέ.

**δαί**, adv., *indeed*, (in questions) *pray*, 225.

**δαίδαλος**, η, ον, adj., *wrought with art, well wrought*, 131 [reduplicated root ΔΑΔ, cf. Lat. *dolare*].

**δαίεται**, v. defective, *is torn*, 48; perf., \*δεδαίεται, *are sun-dered*, 23 [δα-ya-ω].

**δαίνυμαι**, v. mid., *feast*, 228, 369 [δαίς].

**δαίς**, ἰδος, f., *torch*, 428 [δαίω = *kindle*].

**δαίς**, δαιρός, f., *feast*, 26, 152, 225, 374 [root ΔΑ = *divide*].

**δαιρός**, οὐ, m., *carver*, 141 [root ΔΑ = *divide*].

**δαίφρων**, ον, adj., *wise-hearted*, 48, 83, 180 [δαήναι].

**δακρύω** (ῥ), ὕσω, v. n., *weep*, 336 [δάκρυ = *tear*].

**ΔΑΜ-**, root of δάμη, δάμνημι, etc., = *conquer*.

\*δάμη = ἐδάμη, aor. pass. from root ΔΑΜ = *died*, 237.

**δάμνημι**, v. a., *tame, subdue*, 100.

**Δᾶνᾶοι**, ὦν, m., *Danai*, a by-name of the Greeks who fought against Troy, 350.

**δατέομαι**, v. dep., *distribute*, 112 [root ΔΑ = *divide*].

\*δατέοντο = ἐδατέοντο.

**δέ**, conj., *but, and*.

-δε, suffix denoting 'motion towards,' e.g. *ὅνδε δόμενδε, to his home*, 83.

\*δεδαίεται = ἐδεδαίεται, pf. of δαίεται.

\*δέδμητο = ἐδέδμητο (δέμω), 426.

**δείπνον**, ου, n., *dinner*, being any chief meal in the day whenever taken, 124, 134 [cf. δάπτω, Lat. *dapes*].

**δέμω**, f. ὦ, pf. δέδμηκα, v. a., *build*.

**δενδρῆς**, εσσα, εν, adj., *wooded*, 51 [δένδρον = *tree*].

**δεξιτερός**, ῆ, ὦν, adj., *right*, 121.

**δέσμη**, ἄτος, n., *bond*, 204 [root ΔΕ = *bind*].

**δέομαι**, v. dep., *miss, need* (with gen.), 254 [collat. form of δέω = *be wanting*].

**δέυρατος**, η, ον, superl. adj., *last*, 286.

**δέχομαι**, δέχομαι, v. dep., *receive, take*, 121.

**δέομαι**, v. mid., *tie on*, 96 [root ΔΕ = *bind*].

**δή**, adv., *indeed, truly*, emphasizing the word after which it stands, 16, 26, 32, 49, etc. [perhaps connected with *diam* = *iam*].

**δή σου**, *methinks*.

\*δηθά, adv., *for a long time, long*, 49, 120 [= δῆν, cf. δῆ, ἦδη].

**δήμος**, ου, m., *country, territory*, 103, 237 [root ΔΕ = *bind*, as *town* from *tie*].

**δῆν**, adv., *for a long time, long*, 281.

**δηρόν**, adv., *for a long time, long*, 203.

**δέα**, fem. of δῖος.

διὰ, prep., with ACC., *through, on account of*; with GEN., *through, by means of* [cf. δῶ].

§ δι-άκτορος, ου, m., *conductor* (Hermes), he acts as the guide of Priam, Odysseus (*Od.* 10), and the souls, (*Od.* 24). [Buttmann derives from \*διᾱκω, collateral form of διῶκω, but it is best connected with δι-άγω.]

δια-παῖω, f. σω, v. a., *destroy utterly*, 251.

δι-δά-σκω, v. a., *teach*, 384 [reduplicated root ΔΑ=*teach*, cf. disco = *learn*, doceo = *teach*].

διδόντος, pres. part. gen. of δίδωμι, 390.

διδούσι, pres., 3rd pl., of δίδωμι, 313.

δί-δω-μι, f. δώσω, aor. ἔδωκα, v. a., *give*, 263, 313; *grant*, 390 [reduplicated root ΔΟ from which most of the tenses are formed, cf. do, dator].

δι-έπτατο, aor. of δι-έπταμαι.

δί-ζημαι, part., μένος, v. dep., *seek*, 261.

\*δι-έπταμαι, v. mid., *speed*, 320 [collateral form of δια-πέτομαι, cf. penna].

Διός, gen. of Ζεύς, 10, 283, 390.

δῖος, δια, δίων, adj., *splendid, lordly*, epithet of Odysseus (196, 396, 398), of Nestor (284), of Orestes (298); δῖα

θεῶν (of Kalypso), *fairest of goddesses*, 14; δια γυναικῶν (of Penelope), 332 [cf. δῆλος, *deus, divus, dies*].

διχθα, adv., *in twain*, 43 [δίχα δfis].

δμῶή, ἡς, f., *hand-maid*, 147, 435 [root ΔΑΜ].

δμῶς, ὡς, m. *servant*, 398 [root. ΔΑΜ].

δοκέω, v. n., *seem, appear*, 227, 336, 376.

δολό-μητις, ι, adj., *crafty*, (epithet of Aegisthus), 300 [δόλος = *craft*; μήτις, cf. metior].

δόλος, ου, m., *craft, guile*, 296.

\*δόμεναι = δοῦναι, 317.

δόμονδε, *to home*, 83 (see -δε).

δόμος, ου, m., *house, home*, 126, 380; of the women's apartment, 330 [δέμω = *build*].

δόρυ, ἄρος, n., *spear*, 256 [cf. δρῦς = *oak tree*].

Δουλίχιον, ου, n., *Dulichium*, a large island SE. from Ithaca, one of the Echinades, now joined on to the mainland, 246 [δολιχός = *long*].

δοῦναι, inf. aor. of δίδωμι.

\*δοῦρα, dual of δόρυ, 256.

\*δουρο-δόκη, ἡς, f., *spear-stand*, 128 [δόρυ, δέχομαι].

δύ', = δύο, 331.

δύναμαι, v. dep., *am able*, 78, 250; μέγα δυνάμενος, *very powerful*, 276.

\*δυναμένοις = δυναμένους, 276.

δύο, card. adj., two, 256, 331.

δύομαι, v. dep., set (of the sun), 24.

δυσ-μορος, ον, adj., hapless, 49, [= δυσ-μοιρος, μοίρα].

\*δυσσόμενος, η, ον, aor. part. of δύσμαι, 24.

δύσσητος, ον, adj., hapless, ill-starred, 55 [= δυσ-σσητος, cf. στήναι. The σ of δυσ- is omitted by the best mss. to avoid the concourse of consonants].

\*δῶ, n., house, 176, 392 [= δῶμα].

\*δῶκε(ν) = ἔδωκε, aor. of δίδωμι, 263.

δῶμα, ατος, n., house, dwelling, 51, 116, 228, 402 [δέμα].

δῶρον, ον, n., gift, 316 [root δο, cf. δίδωμι].

δῶσι, 2 aor. subj. third sing. of δίδωμι, 379.

Ε, reflex. pron., him-, her-self, 321; enclitic, her, 434.

ἐάν, conj., if (with subj.) [el αν, usually contracted in Epic language into ην].

\*ἐβαν = ἐβησαν, 211.

ἐβην, aor. ind. of βαίνω.

\*ἐβόλοντο = ἐβούλοντο, 234.

ἐγγύθι, adv., near, nigh, 120 [= ἐγγυς akin to ἀγγι].

ἐγένετο, aor. of γίνομαι, 223.

ἐγνώ, aor. of γι-γνώ-σκω, 3.

ἐγχος, εος, n., spear (plur. ἐγγε(α) 129), 99, 104 [akin to ἀκη, ἀκος].

ἐγώ, ἐμοῦ, pers. pron., I, me (in oblique cases).

ἐγώ-γε, I for my part.

ἐγών, = ἐγώ (before vowels), 88, 212.

ἐδέξατο, aor. of δέχομαι, 121.

ἐδήσατο, aor. of δέομαι, 96.

ἐδητός, ύος, f. food, 150 [ἐδω].

ἐδνα, ων, n. pl., bridal gifts, (to the bride's parents from the suitor), 278. In Homer as a rule the bride's dowry is φέρνη, the ἐδνα being given by her suitor. [Cf. ἀνδάνω, ἡδύς].

ἐδω, v. a., eat, devour, 160, 250, 375 [έδο].

ἐδωκε, 1 aor. of δίδωμι, 67.

§ \* ἐδνα, ων, n., see ἐδνα.

\*ἐικοστά-βοιος, ον, adj., worth twenty oxen, 431 [εικοσι, βοῦς].

\*ἐίκοσι(ν), card. adj., twenty, 280 [= εἴκοσι].

\*ἐλδομαι, v. dep., wish, seek, 409 [= Feλδομαι, cf. velle, Eng. will].

(ἐλω), aor. εἶσα, v. a., make to sit, 130; mid., sit, 145, 437 [root 'ΕΛ-, Lat. sedeo, sedes].

\*ἐθλησι(ν) = ἐθελῃ, 349.

εἰ, conj., if, with indic., 207, 237; with opt., 163; without a verb, 82: εἴπερ, with

- subj., 167, 188: *εἰ γάρ*, if but (with opt.), 255: *εἰ δ' ἄγε*, come now, 271 [orig. *ja*, then *jei*].
- \**εἶατο* = *ἦτο*, impf. of *ἦμαι*, sit, 326.
- εἶδαρ*, ατος, n., food, dainties, 141 [= *εἶδ'αρ*, cf. *εἶδω*, Lat. *ēdo*].
- εἶδομαι*, v. mid., resemble, 105 [cf. *εἶδος* = appearance, Lat. *video*].
- εἰλαπίνη*, ης, f., banquet, 226 [*ἐλπω*, volup].
- εἰλ-πους*, ποδος, adj., with shambling gait, 92 [*εἰλω* = roll, *πούς* = foot].
- εἰλόμην*, aor. of *αἰρέομαι*, 99.
- εἰμί*, v.n., am (= Lat. *sum*), 15, etc. [root AS, ES, cf. Lat. (*e*)sum, *esse*].
- εἶμι*, v.n., go [= Lat. *ibo*], 356, 442 [root I-, Lat. *ire*, *iter*; and causal *ιημι*].
- \**εἶν* = *ἐν* (*metri causa*), 162.
- εἶπ-*, see *εἶπον*, 86, 96, etc. [root *Feπ-*, cf. *ἔπος*].
- εἰπέ*, imperat. of *εἶπον*, 10.
- εἰ-περ*, see *εἰ*.
- \**εἰπησι* = *εἶπη*, 282.
- εἶπον*, aor. of obsolete *ἔπω*, said, spake, paradigm, *εἶπον*, *εἰπέ*, *εἶπω*, *εἰποιμι*, *εἰπεῖν*, *εἰπών* [= *ἔφρον*].
- \**εἶρεο*, imper. of *εἶρομαι*, ask, 284.
- \**εἶρηαι*, second sing. subj. of *εἶρομαι*, 188.
- εἷς*, *μῖα*, *ἓν*, card. adj., one, 377 [cf. *unus*, Engl. *one*].
- εἰς* (*ἐς*), prep. with ACC., to, into, 18, 85, 90, etc.; as regards, 411 [= *ἐνς*, so *εἰμί*, *ἐσμί*, *τιθεντι*, *τιθεῖσι*].
- \**εἷς* (enclitic), second pers. sing. of *εἰμί*, 170.
- \**εἶσ-ιδον*, 2 aor., beheld, 118.
- εἰσε(ν)*, aor. of *εἵω*, 130.
- εἰσ-έρχομαι*, v. dep., come into, enter, 144; go to, 88.
- ἐκ* (*ἐξ*), prep. with GEN., out of, from, 40, 74, etc.; sprung from, issuing from, 33, 220, etc.; *ἐκ τοῦ δή*, from that very time, 74, 212; *ἐξ ἀρχῆς*, from of old, 188.
- ἑκαστος*, η, ον, adj., each, 349.
- ἐκάτερθε*, adv., on either side, 335.
- ἐκατόμ-βη*, ης, f., hecatomb, a sacrifice originally of a hundred oxen, but then one of any considerable number of animals, 25.
- ἐκ-δύνω*, v.a., take off, 437.
- ἐκεῖ-θεν*, adv., thence [*ἐκεῖ* = there, *-θεν* = from].
- ἐκείνος*, η, ο, adj., that.
- ἐκεῖ-σε*, adv., thither [-*σε* = to].
- ἐκτᾶ*, aor. of *κτείνω*, 300.
- ἐκταν(ε)*, aor. of *κτείνω*, 30, 36, 299; cf. 108.
- \**ἐκτοθεν*, prep. with GEN., apart from, 132 [Epic for *ἐξωθεν*].



- ἐλαφρότερος, η, ον, comp. adj., *swifter*, 164 [cf. ἐλαχὺς = *slight, levis*].
- \*ἐλε, aor. ind. of αἰρέω, 121.
- \*ἐλάιρον, impf. of ἐλαίρω, v. a., *pity*, 19 [ἐλεος = *pity*].
- ἐλεύσεσθαι, fut. inf. of ἐρχομαι, 168.
- ἐλθ-, see ἐρχομαι, 284.
- \*ἐλθῃσι = ἐλθῃ, 77.
- ἐλεξ, κος, adj., *sleek, glossy*, 92; the old translation was either (a) *with crumpled horns*, or (b) *with rolling gait* (connected with εἰλέω) [= σέλιξ, cf. σέλας].
- \*ἐλλαβε = ἐλαβε, 298.
- Ελλάς, ἄδος, f., *Hellas*, strictly a district in Thessaly, but here including all Greece out of Peloponnese, 344.
- ἐλόν, οὔσα, ὄν, 2 aor. part. of αἰρέω, 318.
- \*ἐμ-βαλε = ἐν-έβαλε, 438.
- ἐμ-βάλλω, v. a., *put into*, 438.
- ἐμέ, acc. of ἐγώ.
- \*ἐμεναι = εἶναι, 385.
- \*ἐμεῖ = ἐμοῦ, g. of ἐγώ, 313.
- \*ἐμικτο, aor. mid., third sing., of μίγνυμι, *have intercourse*, 433.
- ἐμισγόμεθ', impf. of μίσγομαι, 209.
- \*ἐμμεναι = εἶναι, 33, etc.
- ἐμός, ἡ, ὄν, adj., *my, mine*, 64, 67, 248.
- \*ἐμπάξω = ἐμπάξου, imperative of ἐμ-πάξομαι, v. dep., *regard*, 415; usually with negative except in imperative as, 271, 305, (with gen.), [perhaps cf. ἐμπαῖος = *practised*].
- ἐμ-φύομαι, v. mid. (with act. aor. ἐν-έφυν), *grow in, hold fast*; with tmesis, ὀδαξ ἐν χεῖλεσι φύντες, 381.
- ἐν, ἐνί, prep. with DAT., *in*, 15, 27, 50, 89, 110; *on*, 4, 108; *among*, 95, 114; *at*, 62; *adv., therein*, 51.
- ἐνα-λίγκιος, ον, adj., *like*, 371 [cf. Germ. *ähn-lich*].
- ἐνθα, adv., *then, thereupon*, 11, 18, 26, etc.; conj., *where*, 128; *whither*, 210 [ἐν].
- ἐνθάδε, adv., *hither*, 173 [ἐνθα].
- \*ἐν-θετο = ἐν-έθετο, aor. mid. of ἐν-τίθημι, 361.
- ἐνί. See ἐν.
- ἐνιαυτός, οὔ, m., *year*, 16n, 288 [cf. ἐνος, Lat. *senex*].
- \*ἐν-νέπω, v. a., *declare*, 1 (= ἐν-σέπω, epic form of ἐνέπω), [cf. ἐπος, *inquam*].
- ἐν-. See εἰς, 377.
- ἐνόησα, aor. of νοέω, 257.
- ἐνοσί-χθων, ονος, m., *earth-shaker*, a bye-name of Poseidon, 74 [obsolete ἐνόθω = *shake*].
- ἐν-τίθημι, aor. ἐθηκε, v. a., *put in, inspire* (with tmesis), 320, 321; mid. *lay up*, 361.

- ἔντο**, aor. third plural. See **ἐξ-  
ιμι**, 150.  
**ἐντοσθεν**, adv., *within*, 126, 380.  
**ἐντρέπομαι**, v. dep., *reck*, 60  
[*τρέπ-* = *turn*].  
**ἐξ**. See **ἐκ**.  
**ἐξάης**, adv., *in a row*, 145 [gen.  
of \**ἐξείη*, collat. form of  
*ἐξίς*].  
**ἐξ-εμ**, v.n., *go out*, 374.  
**\*ἐξ-ερέηται**, subj. of **ἐξ-ερέομαι**.  
**ἐξ-ερέομαι**, v. mid., *inquire, ask  
about*, 415.  
**ἐξ-ιέναι**, inf. of **ἐξ-εμ**, 374.  
**ἐξ-ιμι**, v.a., *send forth*; mid.,  
*remove* (from oneself), 150.  
**ἔοικα**, (pf. with pres. signif.),  
v.n., *am like*, 208, 411;  
impers., *it is proper*, 278  
[root 'IK-, = *look, seem*; cf.  
*εἰκών*].  
**ἐοικώς**, *vīa, ōs*, part., *fitting, due*,  
46.  
**\*ἐόντ-**, part., of **εἰμι**, 22, 263,  
289.  
**\*ἐός**, *ῆ, ὄν*, adj., *his*, 216, 218  
[= *ὄς*].  
**\*ἐοῦσαν**, acc. fem. of **ὄν, οὔσα**,  
*ὄν*.  
**ἐπ'**. See **ἐπί**.  
**ἐπ-αλαστέω**, *ῆσω*, v.n., *be an-  
gry*, 252.  
**ἐπεί**, adv. (of time), *when*, 2,  
etc. [*ἐπ*], *jei*, the middle *j*  
accounts for the word being  
often a spondee].  
**ἐπ-αγόμενος, ῆ, ὄν**, part., *pressed,  
hurried*, 309.  
**ἐπατα**, adv., *then, thereupon*,  
44, etc.; *at the time*, 106;  
in questions (logical), *then*,  
65 [*ἐπ*], *εἰτα*].  
**ἐπ-εκλώσαντο**, aor. mid. of **ἐπι-  
κλώθω**.  
**ἐπ-ελθ**, 2 aor. of **ἐπ-έρχομαι**, 188,  
422.  
**ἐπερσε**, aor. of **πέρθω**, 2.  
**\*ἐπ-έρυσσε**, aor., with doubled  
*σ*, of  
**ἐπ-έρύω**, v.a., *draw to*, 441.  
**ἐπ-έρχομαι**, aor. **ἐπ-ῆλθον**, v.  
dep., *go to*, 188; *come on*,  
422, 423.  
**ἐπ-εστέψαντο**, aor. of **ἐπι-  
στέφομαι**.  
**ἐπ-ετιόλοτο**, aor. of **ἐπι-τέλ-  
λομαι**, 327.  
**ἐπ-έχευε**, aor. of **ἐπι-χέω**, 136.  
**ἐπ-ῆλθε**, aor. of **ἐπ-έρχομαι**,  
423.  
**ἐπ-ήν**, conj., *when, as soon as*  
(with subj.), 293 [*ἐπεj- ἤν*  
= *ἐπεὶ ἄν*].  
**ἐπί**, prep., with ACC., *on to*,  
149, 311; *extending over*,  
*over*, 97, 98, 146, 183, 299;  
with GEN., *upon*, 162, 260;  
*off*, 185; *with*, 278; with  
DAT., *upon*, 196, 211, 218,  
311; *at, on*, 103, 104.  
**ἐπι-βάλλω**, v.a., *cast upon* (with  
tmesis), 364.  
**ἐπι-βοάω**, v.a., *call upon*, 378.  
**\*ἐπι-βώσομαι**, f. of **ἐπι-βοάω**.

- ἐπι-δήμιος, *ον*, adj., *at home, among his people*, 194, 223.
- ἐπι-θείς, 2 aor. part. of ἐπι-τίθημι, 140.
- ἐπι-κλείω, *ν.α.*, *praise, value*, 351 [κλέος].
- ἐπι-κλώθωμαι, *ν. mid.*, *spin* (but always of deities), *to decree*, 17 [cf. κλώθες = *the spinners*, i.e., *the Fates*].
- ἐπι-κρατέω, *ν.α.*, *hold sway*, 245.
- ἐπι-λήθω, *ν.α.*, *cause to forget*; *mid. f.*, -λήσεται, *forget*, 57 [root ΛΑΘ of λανθάνω].
- ἐπι-μάρτυρος, *ου*, *m.*, *witness* (always of gods), 273.
- ἐπι-μεινον, aor. imp. of
- ἐπι-μένω, *ν.ν.*, *wait*, 309 (only in form -μεινον).
- ἐπι-μνησκόμαι, only in aor. *mid. and pass.*, *ν. dep.*, *remember* [root MNA- of μνήμη = *memory*].
- ἐπι-μνησθείς, εἶσα, ἐν, aor. pass. part. of ἐπι-μνησκόμαι, 31.
- ἐπι-στέφομαι (only in aorist), *ν. dep.*, *fill to the brim*, 148.
- †ἐπί-στροφος, *ον*, adj., *conversant with*, 177 [στρέφω].
- \*ἐπι-τανύω, *ν.α.*, *push home*, 442 = ἐπι-τείνω.
- ἐπι-τέλλομαι, aor. ἐτείλαμην, *ν. mid.*, *impose*, 327.
- ἐπι-τίθημι, -θήσω, -έθηκα, -τέθεικα, *ν.α.*, *set upon, put upon*, 140.
- ἐπι-τολμάω, *ν.ν.*, *take courage*, 353 [root ΤΑΛ-].
- ἐπι-χέω, aor., ἐπ-έχευα, *ν.α.*, *pour over*, 136 [XEF].
- ἐπι-χθόνιος, *ον*, adj., *upon the earth, earthly*, 167 [ἐπί, χθών].
- ἐπλετο, aor. of πέλομαι, 225.
- ἐπ-οίχομαι, *ν. dep.*, *go to, approach*, 324; *ply, attend to*, 358.
- ἐπομαι, *ν. mid.*, *follow, attend*, 278, 331 [root ΣΕΠ, sequor].
- ἐπος, *εος*, *ν.*, *word*, 31, 64, etc. [See ἐπ-].
- ἐπ-οτρύνω, *ν.α.*, *urge on*, 89.
- ἐπ-όχετο, impf. *mid.*, of ἐποίχομαι.
- § ἔρανος, *ου*, *ν.*, *a meal to which each contributed his share, picnic*, 227.
- ἔργον, *ου*, *ν.*, *duty*, 358; usually plural, *deeds*, 379; *feats*, 338; *duties*, 356 [= *Ἐργον*, Eng. *irk*].
- ἔρδω, *ι.*, ἔρξω, *ν.α.*, *do, accomplish*, 293.
- ἑρέλω, *ν.α.*, *ask*, 220.
- ἐρέσθαι, aor. inf., ἐρομαι.
- ἐρέτης, *ου*, *ν.*, *oarsman*, 280 [ἐρέσσω = *rou*, Lat. *ratio, remus*].
- \*ἐριδαινέμεν = ἐρέδαινεῖν, 79.
- ἐριδάλω, *ν.ν.*, *wrangle, quarrel*, 79 [ἐρις (*eridos*), *strife*].

ἐπί-ηρος, *ov*, adj., *loyal*, 346  
[ἐπι-, inseparable prefix,  
like ἀπι-, used to strengthen  
a word, root ἀρ- = *fit*].

ἐρκος, *eos*, n., *fence*, 64 (the  
teeth resembling the stakes  
of a palisade) [ἐργω].

\*Ἑρμείας, -εἰας, m., *Hermes*,  
son of Maia, messenger of  
the gods, excelling in craft,  
the giver of luck.

ἐρξῆς, aor. subj. of ἐρδω.

ἐρομαι, v. dep., *question*, 135,  
405.

\*ἔρος, *ov*, m., *love, desire*, 150  
(poetical form of ἔρως).

ἐρπύλω, v. n., *creep, crawl*, 193;  
cf. ἔρπω, *serpo*.

ἐρρύσατο, aor. of ῥύομαι.

ἐρυκανάω, v. a., *keep back, hold  
by force*, 199.

\*ἐρυκανόωσι(ν) = ἐρυκανάουσι, 199.

\*ἐρύκε, imperf. of

ἐρύκω, v. a., *keep, detain*, 14  
[connected with ἐρύω].

\*ἐρχεο = ἐρχου.

ἐρχεσθ' = ἐρχεσθαι.

ἐρχομαι, ἐλεύσομαι, ἦλθον, ἐλή-  
λυθα, v. dep., *come*.

\*ἐρχομένοιο = ἐρχομένου, 408.

ἐς = eis.

\*ἔσαν = ἦσαν, 12, 126.

ἐσ-ελεύσομαι, fut. of εἰσ-έρχομαι.

ἐσ-ἦλθον, aor. of εἰσ-έρχομαι, 144.

ἐσθής, ἦτος, f., *raiment, dress*,  
165 [connected with ἐνδυμα,  
ἔσθην, Lat. *vestis*].

ἐσθλός, ἡ, *ov*, adj., *good, ex-  
cellent*, 95, 115 [connected  
with εἰμι, ἐστί, εὔ (rt. es),  
Curt., 375, 6].

\*ἔσκει, iterative of εἰμι.

ἔσομ(αι), fut. of εἰμι, 397.

ἔσπερος, *ov*, m., *evening*, 422  
[cf. *Vesper*; perhaps from  
root *vas* = *cover*].

ἔσπετο, aor. of ἔπομαι, 125.

\*ἔσσεται = ἔσται, 40, 204.

\*ἔσσι, second pers. sing. of  
εἰμι, 302.

ἔστηκε, ἔστησε, pf. and 1 aor. of  
ἵστημι, 185, 127.

ἔστω, ἔστων, imper. of εἰμι, 370.

ἔσχατος, ἡ, *ov*, *furthest*, 23  
[perhaps = ἐξατος from ἐκ].

ἐταῖρος, *ov*, m., *comrade, com-  
panion*, 5 [σφε, cf. *suetus*,  
ἑτης = *kinsman*].

\*ἔταρος, *ov*, m., *comrade, com-  
panion*, 6, 182, 237 [poet.  
form of ἐταῖρος].

\*ἐτάνυσσε(ν), aor. of τανύω,  
138, see ἐπι-τανύω, παρα-  
τανύω.

ἐτέρως, adv., *otherwise*, 234  
[ἕτερος = *other*, cf. Lat.  
*alter*, Eng. *either*].

ἔτεπε(ν), defect. aor., *came  
upon, overtook*, 218 [τέμνω].

ἐτήτυμος, *ov*, adj., *true*, 174  
[lengthened from ἐτυμος =  
*true*].

ἔτι, adv., *still, even yet*, 197,  
232, 404; μηδ' ἔτι, *and  
no longer*, 289 [cf. Lat.  
*et, etiam*].

- ἐτοίμος, η, ον, adj., ready, prepared, 149** [perhaps connected with *ἐνυμνος*].
- ἔτος, εος, n., the year** (of 365 days), 16n [cf. Lat. *vetus*].
- εὖ, adv., well, for certain, 174 ; εὖ εἰπεῖν, speak well of, 302** [neut. of *εὖς*].
- ἐντή, ἥς, f., bed, couch, 427, 433** [connected with *εὖδω*].
- ἐν-ξοος, ον, adj., well-polished, 128** [*ξέω* = *polish*].
- Εὐ-πίθης, εος, m., Euphithes the father of Antinoüs, 383.**
- εὐ-πλόκαμος, ον, adj., fair-haired, with beauteous hair, 86** [*πλέκω*].
- εὔρε, aor. of εὐρίσκω.**
- \*εὐρέη = εὐρέε from εὐρύς, 62.**
- εὐρίσκω, εὔρησσω, εὔρον, εὔρηκα, v.a., find, 106** [root 'ETP-, from which the tenses are formed].
- Εὐρύ-κλεια, ἥς, f., Eurykleia, a servant bought by Laertes, who attended upon Telemachus, 429.**
- Εὐρύ-μαχος, ου, m., Eurymachus, one of Penelope's suitors, 399, 413.**
- εὐρύς, εἰα, ὅ, adj., wide, broad, an epithet of Troy, 62 ; heaven, 67 ; the sea, 197 ; renown, 344.**
- ἐν-σκοπος, ον, adj., keen-sighted, 38, always in Homer of Hermes except once of Artemis [σκοπέω].**
- εἴτε(ς), conj., when, 192** [*jore, ðre*].
- ἐυχετάομαι, v. dep., declare, pretend, 172.**
- εὐχομαι, v. dep., claim, declare, 180, 187, 406.**
- ἐφ' = ἐπὶ, 97.**
- ἐφαθ' = ἐφατο.**
- ἐφαντ' = ἐφαντο.**
- ἐφ-είη, aor. opt. of ἐφίημι, 254.**
- \*ἐφ-εστάμεν = ἐφ-εστάναι, pf. inf. of ἐφίστημι.**
- ἐφ-ίημι, -ήσω, -ήκα, -εἶκα, v.a., lay upon.**
- ἐφ-ίστημι, ἐπι-στήσω, ἐπ-έστησα, ἐφ-έστηκα, v.a., place upon ; mid. and intransitive tenses, stand upon.**
- ἐφ-ορμάομαι, v. mid., urge, 275.**
- Εφύ'ρη, ἥς, f., Ephyræ, a town probably in Thesprotia, 259. Homer mentions 3 other towns of this name.**
- \*ἐχε, impf. of ἐχω, 104.**
- ἐχευαν, aor. of χέω, 146.**
- \*ἐχησι = ἐχον, 95, 204.**
- ἐχω, ἔξω (σχήσω), ἐσχον, ἐσχηκα, v.a., have, a word of wide usage, suffer, 34 ; hold up, support, 53 ; ἀμψίς ἐ., keep apart, 54 ; hold, occupy, 67, 198 ; hold (in the hand), 104, 256 ; enjoy, 95, 117 ; confine, 204 ; ὕβρων ἐ., be insolent, 368.**
- ἐφκα, plup. of εἶκα, was like, 411.**
- \*έών, έούσα, έόν, pres. part. of εἶμι, 202, 257.**

**Ζάκυνθος**, *ov*, *m.* and *f.*, *Zakynthus*, an island off the west coast of Peloponnese, now *Zante*, 246.

**Ζεύς**, *voc.* *Ζεῦ*, *g.* *Δίος* or *Ζηνός*, *m.*, *Zeus*, 62, 63, 379.

**Ζηνός**, *gen.* of *Ζεύς*, 27.

**ζῶς**, *ή, όν*, *adj.*, *living, alive*, 197 [perhaps akin to *vivo*].

**ή**, from *δ, ή, τό*, used as a personal pronoun, *she*, 125.

**ή**, from *δς, ή, δ*, 191.

**ή**, *conj.*, *or*, 162; after comparatives, *than*, 165; **ή...** **ήέ**, *whether...or*, 268.

**ή**, *adv.*, *truly*, strengthened **ή δή**, 253; **ή τοι**, 155, 267.

**ήβάω**, *ήσω*, *v.n.*, *come to man's estate*, 41.

**ήγαγον**, *redupl. aor.* of *άγω*.

**ήγειθ'** = *ήγειτο*.

**ήγέομαι**, *v. dep.*, *lead the way*, 125 [*άγω*].

**ήγήτωρ**, *opos, m.*, *leader, chieftain*, 105 [*ήγέομαι*].

**ήδέ**, *conj.*, *and*, 12, 13, etc.; answering to *ήμέν*, 97. **ήδ(ε)**, from *δδε*, *yon*, 185.

**ήδη**, *adv.*, *now*, 303.

**ήδύς**, *εία, ύ*, *adj.*, *sweet* (epithet of sleep), 364 [root *σFαδ*, cf. *suavis*].

**ήέ**, *conj.*, *or*, 226, 238; **ήέ...ή**, *whether...or*, 175, 408.

**ήειδε**, *impf.* of *αείδω*.

**ήέλιος**, *ov, m.*, *Helios*, the sun-god, son of Hyperion and

Thea. The isle of Thrinacia (Sicily) was sacred to him, and there his daughters Phaethousa and Lampetië fed his oxen, which Odysseus' comrades slew, and suffered therefore [according to Curtius = *αύ(σ)ελιος, αέλιος*. Cf. Latin *Aurelius*; the *Aurelii* claimed to be descended from the sun].

**\*ήεν** = *ήν*.

**ήλακάτη**, *ης, f.*, *distaff*, 357.

**ήλθον**, *aor.* of *έρχομαι*, 16.

**ήμαθός**, *εσσα, εν*, *adj.*, *sandy*, 93 [*άμαθος* = *sand*].

**ήμαρ**, *άτος, n.*, *day*, 9 [cf. *ήμέρα*].

**ήμει(β)ε(ο)**, *impf.* of *άμείβομαι*, 44.

**ήμεις**, *pl.* of *έγώ*, *we*, 37.

**ήμέν**, correlative to *ήδέ* (*q.v.*), 97.

**ήμαι**, *v. dep.* (*pf.* with pres. signif.), *sit*, 108.

**ήμέτερος**, *η, ov, adj.*, *our*, 45, 176, 258, 397.

**\*ήμέων** = *ήμῶν*, 33.

**ήμιν**, *dat. pl.* of *έγώ*, 10, 166.

**ήν**, possessive pron., from *δς, ή, όν*, *his*, 5, 21.

**ήν**, *conj.*, *if*, 94, 282. See *έναν*.

**ήν**, *impf.* of *είμι*, *was*, 177.

**ήπειρος**, *ov, f.*, *mainland, land* (as opposite to sea), 162 [= *ά(neg.)-πειρος*, sc. *γη*].

**ήρατ(ο)**, *aor.* of *άρνημαι*, 240.

ἤρῃσαντο, aor. of ἀράομαι, 366.

ἤρχον, ἤρχόμεν, from ἄρχω, 28, 367.

ἥρωε, *wos*, m., *hero*, 101, 189, 272 [cf. *vir*].

ἦς, ἦσι, gen. sing. and dat. pl., of *ὅς, ἡ, ὅν, his*, 41, 59, 322.

ἦσαν, third pl. of ἦν, 27.

ἦσθιον. See κατ-εσθίω, 9.

ἦστο, plpf. third sing. of ἡμαι, *was sitting*, 114.

ἦτοι. See ἦ.

ἦτορ, n., *heart* (only once in Homer as a part of the body), 48, 60, 316.

ἦυδα, impf. of αὐδάω, 213, etc.

ἦωθεν, adv., *at dawn*, Lat. *cras mane*, 372 [*ἥως, dawn*].

θάλαμος, *ov*, m., *room, chamber*, 436.

θάλασσα, *ης*, f., *sea*, 12, 50, 52.

θαλπωρή, *ης*, f., *comfort*, 167.

θάμα, adv., *often, again and again*, 143, 209.

θαμβέω, ἦσω, v.n., *am astonished, marvel*, 323, 360.

θαν-, aor. stem of θνήσκω, 59, 396.

θαρσαλέως, adv., *boldly, with good courage*, 382.

θάρσος, *eos*, n., *courage*, 321.

θαυμάζω, -άσω, v.a., *wonder at*, 382.

θείγω, v.a., *woo, soothe*, 57.

θεικτήριον, *ov*, n., *that which soothes, a delight*, 337.

\*θείω = θῶ, aor. subj. of τίθημι, 89.

θείη, aor. opt. of τίθημι, 116.

θεῖος, *η, ov*, adj., *god-like, divine*, of Odysseus, 65; of the bard, 336.

θεά, *ās*, f., *goddess*, of the muse, 10; Kalypso, 13, 51; Athene, 44.

θεο-ειδής, *ές*, adj., *like unto a god*, 113.

θεο-προπίη, *ης*, f., *divination*, 415 [θεοπρόπος].

θεο-πρόπος, *ov*, m., *a seer*, 416 [θεός, πρέπω].

θεός, *ov*, m., *god*, especially in pl., *the (Olympian) gods*, 17, 19, 28, 32, etc.; feminine, *a deity* (of Athene), 420 [perhaps conn. with root *thes* = *pray*. Cf. *festus*, Curtius Gk. Etym., p. 471, and Peile, p. 37; not connected with *deus*].

θεράπων, *ovtos*, m., *attendant, esquire*, 109 (in Homer implying free and honourable service).

θείσις, acc., -ιν, adj., *god-like, glorious*, 328 [θεός, εἰπεῖν].

\*θέτο = ἐθετο, aor. mid. of τίθημι, 132.

\*θήκα = ἐθηκα, 1 aor. act. of τίθημι, 153, 223, 321.

- θνητός, ἡ (no neuter), adj., *mortal*, 219 [rt. ΘΑΝ. cf. *θανον*, *θανατος*].
- θοός, ἡ, ὄν, adj., *swift*, 260.
- Θόωσα, ἡ, f., *Thōsa*, a nymph, d. of Phorkys, mother of Polyphemus, 71.
- θρήνυς, νοσ, m., *foot-stool*, 131 [\*θράω = *set*, cf. *θρόνος*].
- θρόνος, οὐ, m., a *stool*, high, often adorned with gold and silver, and perhaps covered with rugs, without a back, 130, 145.
- θυγάτηρ, τρός, f., *daughter*, 10, 52, 55 [cf. Eng. *daughter*].
- θυμός, οὐ, m., *heart, will, inclination*, 4, 29, 107, 200, 275, 294, 320, 323, 353, 361 [θύω, Indo.-Eur. root DHU = *move quickly*; conn. with Lat. *fumus*, Eng. *dust*, Peile 137, 204, 358].
- θύραι, ὦν, f., *door, doors*, 107, 120, 255, 437 [Lat. *foris*].
- ἰάλλω, v.a., *send, stretch eagerly*, 149 [used as causal of ἀλλομαι = *leap*].
- \*ἰδοίαιτο = *ιδουντο*.
- \*ἰδον = *εἶδον*.
- \*ἰδύια = *εἰδυία, knowing*.
- ἰέμενος, ἡ, ον, *desirous* (participle of ἵεμαι (ἵημι) = *send*).
- ἱερός, ἡ, ὄν, adj., *sacred*, 2, 61 [the orig. sense is *mighty, strong, fresh*, that of *sacred* secondary].
- \*Ἰθάκη, ἡ, f., *Ithaka*, a small isle off the coast of Epirus, the home of Odysseus, rocky, and fruitful in corn and vines, 18, 57, 247, 386, 395, 401, 404.
- \*Ἰθάκην-δε, adv., *to Ithaka*.
- \*ἰθύς, εἰα, ὅ, adj., *straight, direct*, 119 [= *εὐθύς*].
- ἰκάνω, v.n., *come*, 409 [cf. *ικ-ρέομαι*].
- \*Ἰκάριος, οὐ, m., *Ikaros*, a Lake-daemonian, father of Penelope, 329.
- ἰκέσθαι, aor. inf. of *ικέτομαι*.
- ἰκνέομαι, ἵξομαι, ἵκομην, v. dep., *come, arrive*, 21, 173 [rt. 'IK-].
- \*Ἴλος, οὐ, m., *Ilus*, grandson of Jason and Medea, 259.
- ἱμῶς, ἄντρος, m., *thong*, 442.
- \*ἵμεν = *λέναι*, from εἶμι. 441.
- ἱμείρομαι, v. dep., *long for* (with gen.), 41; *long* (with inf.), 59.
- ἱμερόεις, εἶσα, εν, adj., *lovely*, 421.
- ἵνα, conj., *in order that, that*, 95, 135, 157.
- ἰός, οὐ, m., *arrow*, 262.
- ἰούσα, fem. of ἰών, *going*, 356.
- ἱρά, ὦν, n., *sacrifices*, 66 [= *λερά*, from *λερόν*].
- \*ἵσαν, impf. third pl. of εἶμι, *visited*, 176.
- ἰσό-θεος, ον, adj., *god-like*, 324.
- ἴσα, adv., *equally*, 432.



ἵσταμαι, v. mid., *stand*, 129; pf., ἔστηκεν, *stands*, 185 [root STA-, from which most of the tenses are formed; cf. Lat. *sto*].

ἱστός, οὔ, m., *the web* (of the loom), 357 [root STA = *stand*].

ἵτω, imp. third sing. of εἶμι, 276.

ἰών, ἰούσα, ἰών, part. of εἶμι.

Κ' = κε.

καθ' = κατά.

καθ-έξομαι, v. dep., *sit down*, 372.

καθ-εζόμεθα = καθ-εζόμεθα.

καθ-ίκετο, aor. of

καθ-ικνέομαι, f., -ίξομαι, aor., -ἰκόμην, v. dep., *come upon*, 342.

καί, conj., *and*, 19, etc.; adv., *even, also*, 10, 58, etc.

\*κακ-κείων, οὔσα, ον, part. of κατα-κείω.

κακός, ἡ, ον, adj., *bad, evil*, 166, 392, 411; superl., *κάκιστος*, ἡ, ον, *worst*; subst. plural, *κακά*, ὧν, n., *evils*, 33, 234.

καλέω, -έσω, ἐκάλεσα, v. a., *call*, *summon*, 90, 272, 416 [cf. Lat. *clamo*, Eng. *call*].

\*κάλ-λιπον = κατ-ἐλιπον, 243.

καλός, ἡ, ον, adj., *beauteous*, 96, 137, 208; *pleasant*, 370; neut. used as adv., 155.

καλύπτω, ψω, v. a., *cover*, 443 [cf. oc-cul-tus].

Καλυπτομένη, οὗς, f., *Kalypso*, a goddess on whose isle of Ogygia Odysseus had been *cast* and who detained him long against his will, 14.

κάματος, ον, m., *weariness*, 192 [κάμνω].

κάνεον, ον, n., *basket*, 147 [canistrum].

καπνός, οὔ, m., *smoke*, 58 [cf. vapour].

\*κάρη κομόωντες, adj., *long-haired*, always in Homer an epithet of the Achaeans, who only cut their hair in token of grief, mourning, or by reason of a vow to a river god, whereas slaves and Asiatics were shorn, 90.

κάρηνον, ον, n., *height*, 102 [κára = *head*, cf. Lat. *cerebrum*].

κατά, prep. with ACC., *along, through*, 116, 148, 228, 247, 375; met., *in*, 4, 29, 294; with GEN., *down from*, 102.

κατα-βαίνω, -βήσομαι, -έβην, v. n., *go down*, 330.

κατα-κείω, v. desid., *wish to lie down*, 424.

κατα-κτείνω, v. a., *kill right out*, 75.

κατα-λαμβάνω, -λήψομαι, -ελαβον, v. a., *seize* (tmesis), 192.

- κατα-λέγω, v.a., *recount, tell*, 169, 206.
- κατα-λείπω, v.a., *leave, bequeath*, 242.
- \*κατ-εβησόμεν, aor. of κατα-βαίνω, 330.
- κατ-ελεύσομαι, fut. of κατα-έρχομαι, 303.
- κατ-ερύκω (ῡ), v.a., *hold back, restrain*, 55, 197, 315.
- κατ-έρχομαι, -ελεύσομαι, v. dep., *go down*, 303; *put in* (to shore), 182.
- κατ-εσθίω, v.a., *eat up, devour*, 8, 9 (tmesis).
- κατ-ἤλυθον = κατ-ἤλθον, aor of κατα-έρχομαι, 182.
- κε, κεν = *an*, 86, 158, 205. (Goodwin, § 207 sqq.) [Pro-nom. root κα-].
- κεδνός, ἡ, *bn*, adj., *trusty, good*, 432; *κεδνά ἰδυῖα*, *true of heart, loyal*, 428.
- κεῖ-θεν, adv., *thence*, 285.
- κείμαι, v. dep., *lie*, 267; esp., *lie (low in death)*, 46, 162 [cf. Lat., *quies, civis*, Curt., p. 145].
- κείμεν(α), from κείμαι.
- κεμήλιον, ου, n., *keepsake*, 312 [κείμαι].
- κεῖνος, η, ο, pron., *that, he*, at 46 of Aegisthus, but in every other passage (163, 177, 199, 209, 212) of Odysseus.
- κείρω, v.a., *ravage*, 378 [cf. Lat. *curtus, culter*].
- κεῖσε, adv., *thither*, 260 [cf. *κεῖ-ρος, κεῖ-θεν* : -σε = *to*].
- κελευθος, ου, f., *way, journey*, 195 [cf. ἀκόλουθος, Lat. *callis*].
- κελεύω, σω, v.a., *order*, 357 [cf. *κέλομαι, καλέω*].
- κεφαλή, ἡς, f., *head*, 157, 208; met. 343 [root κατ- cf. *caput, capillus*, English *head*].
- κε-χόλωται, pf. pass. of χολέω.
- κε-χρημένος, η, ον, pf. of χράσσομαι, *yearning, longing*, 13.
- κήδος, εος, n., *trouble*, 244 [root ΚΑΔ, cf. Sanskrit *khād* = *contristare*].
- κήρ, κηρός, n., *heart*, 310, 341 [= *κέαρ*, Lat. *cor*].
- κήρυξ, ὕκος, m., *herald, henchman*, 109, 143.
- \*κιθάρις, ιος, f., *lute, guitar*, 152, 159 (Homer never writes *κιθάρά*. It was of triangular shape identical with the *φόρμυξ*, and like the *λύρα*).
- κίω, v.n., *go*, 311, 372 [cf. *κινέω*, Lat. *cio*].
- κίων, ονος, f., *pillar*, 53, 127.
- κλαίω, v.a., *lament for*, 363.
- \*κλέω, v.a., *make famous*, 338 [κλέος].
- κλέος, εος, n., *glory, repute*, 95, 283, 298.
- \*κληῖς, ἴδος, f., *bol*, on the inside of the door; see note on 442 [cf. Lat. *clavis, claudo*].

κλιθῆναι, 1 aor. pass. of κλίνω.

κλίμαξ, ἄκος, f., ladder, 330 [κλίνομαι = lean, cf. *clivus*].

κλίνομαι, to lie, 366.

κλισμός, οὐ, m., chair, low and easy, 132, 145 [κλίνομαι].

κλυτός, ἡ, ὄν, adj., glorious, famous, 300 [κλύω = hear, Lat. *inclutus*].

κοῖλος, η, ὄν, adj., hollow, 211.

κοιρανέω, v.n., hold sway, 247 [cf. κύρος, κάρα, τύραννος].

κομίζω, v.a., pay heed to, 356.

κορώνη, ἡς, f., door-ring, 441 [Lat. *corona*, cornu, *corvus*].

\*κοτέσεται = κοτέσθαι, 101.

κοτέομαι, v. mid., am angry, 101 [κότος = wrath, cf. χόλος].

\*κούρη, ἡς, f., girl, daughter, 329 [= κόρη, i.e., κορφή].

\*κούρος, οὐ, m., boy, page, 148 [= κόρος, i.e., κορφο].

\*κραδίη, ἡς, f., heart, 353 [cf. κραδᾶω = vibrate, beat].

κραναός, ἡ, ὄν, adj. (epithet of Ithaka), rocky, 247 [cf. Keltic *cairn*].

κράτος, εὖς, n., might, power, 70, 359 [cf. Eng. *hard*].

κρέας, ἄτος, m., meat (κρέα, acc. plural), 112; (g. plural κρεῶν), 141.

\*κρεῖων. See κρέας.

\*κρέων, ὄντος, m., ruler, lord, 45, 81.

κρήδεμνον, οὐ, n., veil, with lap-pets passing over the head so that it might be drawn over the face, 334 [κράς, δέω].

\*κρητήρ, ἦρος, m., mixing bowl, in which  $\frac{2}{3}$  of wine were mixed with  $\frac{1}{3}$  of water, 110, 148 [root *κρα* = mix, cf. κεράννυμι].

Κρονίδης, οὐ, m., son of Kronos (i.e., Zeus), 45, 81.

Κρονίων (ῖ), ὠνος, m., son of Kronos (i.e., Zeus), 386 [-ῖων = son of, Goodwin, § 129, 9].

\*κτεάτεσσιν, d. pl., possessions, 218, 430 (from \*κτέαρ, connected with κτάομαι).

κτείνω, κτενῶ, ἔκτεινα (ἔκτανον), v.a., kill, slay, 36, 39, 296, 299 [root *ΚΤΑ*, *ΚΤΕΝ*-, cf. *καλνῶ*].

κτέρεα, ὦν, n., funeral honours, 291 [connected with κτάομαι = get].

\*κτερεῖω, f., ξω, v.a., pay funeral honours, 291 [κτέρεα].

κτήματα, των, (sing. κτήμα), n., property, possessions, 117, 375, 402.

Κύκλωψ, ὤπος, m., Cyclops, one of a gigantic race of one-eyed giants who dwelt in Sicily. Polyphemus their chief was the son of Poseidon who bitterly resented his blinding at the hands of Odysseus, 68, 71.

κυλίνδω, v.a., *roll*, 162 [same root as εἶλω, *swollen*].

κύμα, ἄτος, n., *wave*, 162 [lit. anything *swollen*, κύω].

κύπελλον, ου, n., *wine-cup, cup*, 142.

\*λάβησι. See κατα-λαμβάνω.

Λαέρτης, ου, m., *Laertes*, king of Ithaka and father of Odysseus: he took part in the Kalydonian hunt and in the expedition of the Argonauts, 189.

λαθ-, stem of λανθάνω.

λαμβάνω, λήψομαι, ἔλαβον, ἐληφα, v.a., *take, seize, gain*, 298.

λανθάνω, λήσω, ἐλάθον, ἐλεθηθα, v.a., *be-forgelful, withgen.*, 65, 308 [root λαθ- by nasalisation, as *findo* from root *fid-*].

λέβης, ητος, m., *basin*, 137 [λείβω, *pour*].

λέκτρον, ου, n., *bed*, 437 [λέγω = *lay to sleep*].

λευκός, ή, όν, adj., *white, i.e., bleached*, 161 [cf. λεύσσω, *luce*, *luceo*; Peile, 157].

λέχος, εος, n., *couch, bed* (only in d. plural, λεχέεσσι, 360; λέχεσσι, 440) [λέγω, *lay to sleep*].

λήθω, collat. form of λανθάνω [λαθ. See λανθάνω].

ληΐζομαι, aor. \*ληίσσατο, v. dep., *carry off (as prey)*, 398 [λεία = *prey*].

\*λήν (= λαν)(ι), adv., *willingly, και λ., full truly*, 46 [connected with λιλαίομαι].

λιλαίομαι, v. dep., *long*, 15, 315 [root LAS, cf. *lascivious, lust*].

λίμην, ένος, m., *harbour*, 186 [connected with λείβω].

λιπαρός, ή, όν, adj., *shining, beauteous*, 334.

λίτα (from λίσ?), acc. sing. m., *smooth linen*, as a covering for chairs, etc., 130. (Others, not so well, assume a nom. neut. λί = λισόν, thus making λίτα acc. plural.)

λόγος, ου, m., *word*, 56 [λέγω].

\*λοισσάμενος, aor. of λούομαι.

λούομαι, v. mid., *wash oneself*, 310 [root ΛΟ, cf. *lavo, luo*].

λυγρός, ή, όν, adj., *sad, dismal*, 327, 341 [cf. *lugeo, luctus*].

λω-ίτερος, η, όν, compar. adj., *preferable*, 376 [root ΛΑΦ, cf. *λάω* = *long for*, *λιαν*, *λιλαίομαι*, and perhaps *λαμβάνω*].

μάκαρ, ἄρος, adj., *blessed (of the gods)*, 82; *happy, prosperous*, 217 [connected with μακρός, q.v.].

μακρός, ή, όν, adj., *tall*, 54, 127 [connected with μέγας, Lat. *magnus, macte*].

μάλα, adv., *very, quite*, 1, 179, 278, 301, 312 (comp. μᾶλλον, superlative μάλιστα, q.v.).

μαλακός, ἡ, ὄν, adj., *soft*, 437 ; met. 56.

μάλιστα, adv., *chiefly*, 383, 342 (superl. of μάλα).

μᾶλλον, adv., *more, rather*, 89, 351 (comp. of μάλα).

μαντεύομαι, v. dep., *prophecy*, 200 [μάντις].

μάντις, ιος, m., *prophet*, 202 [cf. μανθόμαι ; root MAN = *think* (excitedly)].

μέγαρον, ον, n., *hall*, 270, 276 ; usually plural, *halls*, 27, 269, 365.

μέγας, μεγάλη, μέγα, adj., *great* (of Athene's spear) 100 ; *tall, well-grown*, 301 ; neut. used as adv., *greatly*, 276 ; superl., μέγιστος, ἡ, ον, *greatest*, 70 [see μακρός].

μέδων, οντος, m., *ruler*, 72 [cf. Lat. *moderor*].

μεθ-έπω, v.n., *visit*, 175 [cf. έπω, Lat. *sequor*].

μέθ-ημαι, v. dep., *sit among* (with dat.), 118.

μεθ-ίημι, -ήσω, v.a., *let go*, 77.

μέλας, αῖνα, av, adj., *black, dark* [cf. Lat. *malus, malignus, malitia*].

μέλω, v.n., *am a care*, 151, 159, 358 ; impers., 305.

μέλλω, v.n., *am about to, am likely to*, 232 [root ΜΕΛ-γo].

\*μεμήλει, pluperf. of μέλω [such lengthening of ε (cf. τίθημι,

root θε) is rare in Greek, but common in Latin, e.g., *sēdeo, sēdes ; sēdeo, sēdi ; ēdo, ēdi, etc.*].

μέ-μνημαι, perf. of μ-μνήσκομαι.

μέν, conj., *indeed*, 11, etc., generally followed by δέ.

μενεαίνω, v.n., *am wroth*, 20 [μένος].

Μενέλαος, ου, m., *Menelāus*, King of Sparta, husband of Helen, whose rape by Paris caused the Trojan War, in which his brother Agamemnon was generalissimo of the Grecian forces, 285.

μένος, eos, n., *might*, 89, 321.

Μέντης, ου, m., *Mentes*, leader of the Taphians, guest-friend of Odysseus, in guise of whom Athene visited Ithaka, 105, 180.

μένω, v.n., *wait*, 304, 422 [root MAN = *think* (so much as to stand still)].

Μερμερίδης, ου, m., *son of Mermerus*, Ilius, 259 [-ίδης = son of, Goodwin, § 129].

μεμνηρίζω, v.a., *ponder*, 427 [MEP, MAP, cf. μέρος, μέριμνα, memoria, mora, Curt., p. 330 ; Peile, pp. 180, 181].

μέσος, ἡ, ον, adj., *middle, central*, 344 [= μέσος, Lat. *medius* ; Curtius, 469].

μετά, prep. with ACC., *after*, to *fetch*, 184; with GEN., *with*; with DAT., *with*, 19, 184 [according to Curtius not connected with μέσος].

μετ-αλλάω, v.a., *ask*, 231 [lit., *search after other things* (μετὰ ἄλλα)].

μετ-αυδάω, v.n., *speak among*, *address*, 31.

μετ-εκιάθον (impf. of μετα-κιάθω), *was visiting*, 22.

μετ-ελθ-, aor. of

μετ-έρχομαι, v. dep., *come among*, 134, 229.

μετ-ηύδα, impf. of μετ-αύδαω, 31.

μή, adv. and conj., *not*; conj. *lest*, 133 [Lat. *ne*; cf. *μν* and *νν*].

μη-δέ, conj., *and not, nor*, 289, 369; adv., *not even*.

μήλον, ov, n., *sheep*, especially a *small sheep*; usually plural [connected with Lat. *villus* (= *tuft of wool*, Peile, 350)].

μή-τε, conj., *and not, nor*; μήτε ...μήτε, *neither...nor*.

μή-τηρ, τρός, f., *mother*, 215, 248 (μητέρ', acc. s.) [root ΜΑ = *make*; Curtius, 472].

μητιάω, v.a., *contrive*, 234 [μη-τις, root ΜΑ-, cf. μαθεῖν, μηνύω; see Curtius, 429; Peile, pp. 144, 5].

μιγάς, εῖσα, ἐν, 2 aor. pass. of

μίγνυμι, μίξω, v.a., *mix*; middle, aor., ἐμικτο, pass., ἐμίγην (ι), *have intercourse*

*with*, 73, 433 [cf. μίσγω, Lat. *misceo*].

μι-μνή-σκομαι, aor., ἐμνησάμην, pf., μέμνημαι, v. dep., *remember, call to mind* (with gen.), 29, 343 [root ΜΑΝ, cf. μνήμη, μνάομαι].

μιν, pron., *him*, 71, 95, 135, 192, etc.; *her*, 97 [see μή].

μίσγω, v.a., *mix*, 110; mid., *associate*, 209.

\*μνάσθαι = μνάεσθαι, μνάσθαι.

μνάομαι, v. dep., *woo*, 39, 248 [root ΜΑΝ-, connected with μνήμη].

μνηστήρ, ἦρος, m., *wooer, suitor*, 91, etc. [μνάομαι].

μνηστός, ἡ, bn, adj., *wooed and won, wedded*, 36 [μνάομαι].

μολπή, ἥς, f., *music*, 152; of *dance alone*, 11, 18, 573 (used in Homer of any amusement, games, Il. A., 1, 472); *song and dance* (Od. 6, 101).

μόρος, ov, m., *fate*, 34, 35, 166 [root μορ-, μορ-, connected with μέρος = *portion*, Lat. *mors*].

Μοῦσα, ἥς, f., *the Muse*, often plural, *the (nine) Muses*, daughters of Zeus and Mnemosyné, dwellers in Olympus and inspirers of the bard [root ΜΑΝ = *think*; μοῦσα = *the teacher*].

μυθέομαι, -ήσομαι, v. dep., *tell, relate*, 124.

\***μυθήσῃαι**, f. 2nd sing. of **μυθεῖν**.

**μῦθος**, *ou*, m., *word, speech*, 273, 358, 361; plural, 28, 367.

**Ναιετάω**, v.n., *lie, exist* (of Ithaka), 404.

**ναῖω**, v.a., *inhabit*; **δῶματα** v. = *dwell*, 51.

**ναῦς**, *νήα, νηός, νηί*, plural, *νῆες, νῆας, νεῶν, νηέσσι*, f., *ship*, 61, etc. [root *νέω, νεύσομαι*, cf. Lat. *navis, navita*, Curtius, 430].

**ναύτης**, *ou*, f., *sailor*, 171 [*ναῦς*].

**νεμεσάζομαι, -ήσομαι**, v. dep., *be angry*, 119, 158, 171, 228 [desiderative of *νέμω* = *long for justice*, Curtius, 431].

**νεμεσίζομαι**, v. dep., *dread*, 263.

**νέμεσις**, *ios*, f., *cause for blame*, 350 [lit., *longing for justice*, Curt., 431].

\***νεμεσθήθη** = *ένεμεσθήθη*, 119.

\***νεμεσθήσαιο** = *νεμεσθήσαιτο*, 228.

**νέομαι**, v. dep., *return*, 17, 87, 205 [Curtius, 432].

**νέον**, adv., *for the first time*, 175.

**νέος**, *η, ου*, adj., *young*, 395 [*νέφος*, original form, *navas*, cf. Lat. *novus*].

**Νέστωρ**, *opos*, m., *Nestor*, son of Neleus and Chloris, King of Pylos, the eldest warrior at Troy, whence he returned to Pylos, 284.

\***νεφέλη-γρεῖτα**, (epic for *-ης, g. ου*), *cloud gatherer*, 63 [*νεφέλη, ἀγέλω*].

**νη-**, negative prefix in, e.g., *νημερτής, νήπιος, νήπιονος*.

**νη'** = *νήα*, from *ναῦς*, 280.

**Νήϊον**, *ou*, n., *Néion*, a ridge of Neriton in Ithaka, 186.

**νη-μερτής**, *és*, adj., *unerring*, 86 [*νη, ἀμαρτάνω*].

\***νήός**, g. of *ναῦς*, 176, 260.

**νηπίη**, d. *νηπιή*, f., *childish tricks*, in pl., 297 (*νηπίδας*).

**νήπιος**, *η, ου*, adj., *infant*, hence subst., *fool*, 8 [*νη-*, root *ἐπ-* = *speak*].

§ **νή-ποινος**, *ou*, adj., *unavenged*, 380; neut. = adv., *without vengeance exacted*, 160, 377 [*νη-, ποίνω*].

**νήσος**, *ou*, f., *island*, 50, etc. [prob. cf. *νέω* = *floating*].

**νήυς** = *ναῦς*, 185. **νηυσί**, d. pl. of *ναῦς*, 61, 211.

**νίζω**, v.a., *wash*, 112; mid. aor. *νίψασθαι*, *wash oneself*, 138.

**νόεω**, aor., *ἐνόησα*, v.a., *notice*, 58, 322 [*νόος*].

**νόος**, *ou*, m., *character*, 3; *intelligence*, 66; *inclination*, 347 [cf. *γινῶναι, nosco*].

**νοστήω**, v.n., *return*, 36, 83, 163, 290 [cf. *νέομαι, return*].

**νόστιμος**, *ou*, adj., v. *ἡμαρ*, *the day of return*, 9, 168, 354 [*νόστος*].

**νόστος**, *ou*, m., *return*, 5, 13 [cf. *νέομαι* = *return*].

νόσφι, prep., with GEN., *apart from*, 185; *except*, 20.

νυ, enclitic particle, never of time, *now, assuredly*; *οὐδὲν νυ*, *only see now*, 32; *ἀλλὰ νυ*, *but assuredly*, 195, 217.

νύμφη, ης, f., *nymph*, inferior class of goddesses, the word is applied to Kalypso, 14, 86; to Thodsa, 71 [cf. *nubo* = *veil*].

νύν, adv., *now*, 43, 166, 182, 200, etc. [Lat. *nunc, etiamnum*].

\*ν-ώνυμος, ον, adj., *inglorious*, 222 [ep. form of *ώνυμος*, from νη-, *δνομα*; for the ν, cf. *εώνυμος*].

Ξανθός, ἡ, όν, adj., *golden-haired*, 285.

ξείνος, ου, m., *guest-friend*, 105, 120, 123, 133, 176, 187, 214, 405 [= *ξένος*].

ξεστός, ἡ, όν, adj., *polished*, 138 [root ξυ, cf. *ξέω*, *polish*].

ξύν, prep. with DAT., *with*, 182 [= original *skam*, Lat. *com* (*cum*)].

ξυν-ει, imperat. of

ξυν-ιημι, v. a., *hear, take note*, 272.

δ, ἡ, τό, pronoun, *he, she, it*, 4, 9, etc. Often the attribution comes near to later usage, ἡ μὲν ... γλαυκῶπις Ἀθήνη, 319; here γλ. Ἀθ.

are in apposition to ἡ. It is also used as a relative, e.g., 97, 300.

δ, conj., *in that*, 382; (like Lat. *quod*, neut. of *ds, ἡ, δ*).

δβριμο-πάτρη, ης, f., *daughter of the mighty*, 101 [δβριμος = *mighty*, cf. βριθω].

δ-γε = *ille quidem*, 4, 26, 31, etc.

δ-δάξ, adv., *with the teeth*, 381 [cf. δάκνω = *bite*, the -ο as in Ὀλυμπος from λάμπω, Curt., 725; Peile, 430].

δδε, ἡδε, τόδε, pron., *this*, 169, 409; *yonder*, 185; ἡμεῖς οἶδε, *we that are here*, 76.

δδός, οὔ, f., *way*, 309 [cf. δδός, οὔδας, *ἔδαφος*, Lat. *solum*].

δ-δοῦς, όντος, m., *tooth*, 64 [the δ- is no part of the root, cf. Lat. *dens*].

δδύνη (ῦ), ης, f., *lamentation*, 242 [cf. *δύη*, *δδύρομαι*].

δδύρομαι, v. mid., *sorrow, lament*, 55, 243.

\*Ὀδυσσεύς, Ὀδυσσεύς, -ῆα, ἦος, ἡι, m., *Odysseus* (Lat. *Ulixes*, Eng. *Ulysses*), 21, 48, 57, 65, 74, 87, 103, 129, 196, 207, 212, 253, 260, 265, 354, 363, 396, 398.

δδύσσομαι, v. dep., *am wroth*, 62.

δδι, conj., *where*, 50.

οἱ, from δ, ἡ, τό, or δς, ἡ, δ.

οἱ, pron. dat., *to him*, 17, 37, 62, 89, etc.; οἱ υἱόν = *his son*, 88.



- οἶγω**, aor., ὤξα, v.a., *open*, 436.  
**οἶδα**, οἶδας, οἶδε (perf. with pres. meaning), v.a., *know, am acquainted with*, 37, 53, 174, 202, 216, 337 [root ΕΙΔ, whence also εἶδον, *video*].  
**οἶδε**. See δε, 76. οἶδε(v). See οἶδα, 53.  
**οἶκοι**, adv., *at home* [locative of οἶκος; with termination cf. dom-i].  
**οἶκόν-δε**, adv., *home, to home*, 17, 317; *to her apartments*, 360.  
**οἶκος**, ov, m., *house*, 232, etc.  
**οἶνό-πεδος**, ov, adj., *wine-producing*, 193.  
**οἶνος**, ov, m., *wine*, 110 [cf. Lat. *vin-um*].  
**οἶνο-χυσέω**, v.n., *pour out wine*, 143.  
**οἶν-οψ**, οπος, adj., *dark* (of the troubled sea), 183 [when applied to cattle = *dun*].  
**οἶο**, gen. of οἷς, ἡ, ον, 330.  
**οἶομαι**, v. dep., *think*, 173.  
**οἶον**. See οἶος.  
**οἶος**, η, ov, adj., *alone*, 13, 79, 331; adv., οἶον, *only*, 244 [akin to unus].  
**οἶος**, η, ov, adj., *such as*, 357; *how much*, 298; neut., οἶον; adv., *how!* 32, 410; answering to τοῖος, 257; to τοῖόςδε, 371.  
**οἶος** g. of οἷς, *a sheep*, 443 [with οἷς, cf. Lat. *ovis*].
- οἶτος**, ov, *fate, doom* (always in a bad sense), 350 [connected with εἶμι by Curt., 615; by others with οἶσω, f. of φέρω, cf. *fors*; or with οἶ = *akus*].  
**οἶχομαι**, v. dep., *am gone*, 242, 410.  
**οἶω**, v.a., *think*, 201.  
**οἶφ**, from οἶος.  
**οἶωνός**, οῦ, m., *bird*, especially *bird of prey, or of omen*, 202.  
**ὀλεθρος**, ov, m., *destruction*, 11, 37, 46.  
**ὀλέσθαι**, aor. mid. of ὀλλυμι.  
**ὀλλύμαι**, aor., ὠλόμην, v. mid., *perish*, 7, 355, 380.  
**\*ὀλοντο** = ὠλοντο, 7, 355.  
**ὀλοό-φρων**, φρονος, adj., *of baleful mind*, 52.  
**\*Ὀλύμπιος**, ov, adj., *of Olympus, Olympian*, 27; as subst., *the Olympian, i.e., Zeus* (Olympus, a mountain in Thessaly on which Homer's gods dwelt).  
**§ δμᾶδέω**, aor. δμάθησα, v.n., *make a din*, 365 [δμάδος = din made by many people together, cf. ὁμοῦ].  
**δμβρος**, ov, m., *rain*, 161 [cf. Lat. *imber*, perhaps *umbra*; Curt., 485].  
**δμιλέω**, v.n., *associate, come across*, 265 [δμίλος].  
**-δμιλήσαι**, aor. opt. of δμιλέω.  
**δμίλος**, ov, m., *throng*, 225 [δμοῦ, ὄλη = *crowd*].

- ὄμμα**, ὄτος, n., *eye*, usually plural, 208 [= **ὄπμα**, cf. **ὄψομαι**].  
**ὀμφαλός**, οὐ, m., *navel, centre*, 50 [cf. Lat. *umbo*].  
**ὄν**, *whom*, 69, 218, etc. **ὄν**, *his*, 4, 78, etc.  
**ὄν-δε**, *to his*, 82. See -δε.  
**ὀνείαθ'** = *ὀνείατα*.  
**ὀνείαρ**, ἄτος, n., *food*, in pl., 149 [cf. *ὀνίημι*].  
**ὀξύς**, εἶα, ὅ, adj., *sharp*, 99 [akin to *ὠκός* = *swift*].  
**\*ὄου** = οὐ, *whose*, 70 (see note).  
**\*ὀππῃ**, adv., *in such way as*, 347.  
**\*ὀπίσσω**, adv., *in future days, hereafter*, 222, 240 [= *ὀπίσω* (ἴ), cf. *ἔπω*, *ἔπομαι*].  
**\*ὀππόθεν**, adv., *whence*, 405 [= *ὀπόθεν*].  
**ὀπποιός**, ἡ, ον, adj., *of what kind*, 171 [= *ὀποιός*].  
**ὀππότε**, conj., *whenever*, 41 [= *ὀπότε*].  
**\*ὀππως**, conj., *that*, 270 [= *ὀπως*].  
**ὀπως**, conj., *that, in order that*, (with subj.), 57; *how that*, 77; *how*, 349 [πῶς].  
**ὀράω**, ὀφθῶμαι, εἶδον, ἑώρακα, v. a., see, 3, 113, 212, (mid.) 163.  
**\*Ὀρέστης**, ου, m., *Orestes*, son of Agamemnon, whose murder he avenged by slaying his mother Klytaemnestra and Aegisthus, 30, 40, 298.
- ὄρνις**, ἰθος, f., *bird*, 320 [root, ὄρ-, cf. *ὀρνυμαι*, *orior*].  
**ὄρ-νῦμαι**, v. dep., *is disposed*, 347 [root, ὄρ = *be uplifted*, cf. Lat. *orior*].  
**ὄρμαγδός**, οὐ, m., *din*, 133 [*ὠρόομαι*].  
**ὄρχη-στὺς**, ὅς, f., *dancing*, 152, 421 [*ὄρχος* = *row* (of dancers)].  
**ὄς**, ἡ, ὄν, adj., *his*, 4, 19, 70, 78, 82 [Lat. *suus*, root *sva*].  
**ὄς**, ἡ, ὄ, rel., *who, which*, 1, 49, 66, 108, etc. [root *ya*].  
**ὄσοι** (\*ὄσσοι), αι, a, rel. pron., *as many as*, 11, 245, 247, 278.  
**\*ὄσσα** = ὄσα, 278.  
**ὄσσα**, ἡς, f., *rumour*, 282 [root *vak* = *speak*].  
**ὄσσομαι**, v. mid., *dream of*, 115 [root *ok*-, cf. *oculus*, ὄσσε (= *ὀκίε*)].  
**ὄστέον**, ου, n., *bone*, 161 [Lat. *os*].  
**ὄσ-τις**, ἡ-τις, ὄ-τι, rel., *whoever*.  
**ὄτε**, conj., *when*, 16, 126.  
**ὄτις** = ὄστις, 47.  
**ὄτρηρός**, ἡ, ὄν, adj., *active, busy*, 109 [*ὄτρυνω*].  
**ὄτρυνω**, v. a., *speed*, 85.  
**\*ὄττεο** = ὄτρου, g. of ὄστις, 124.  
**\*ὄττι** = ὄ τι, *whatever*, 158, 316.  
**οὐ**, οὐκ, οὐχ, adv., *not*, 60, etc.  
**οὐ**, of *whom*, 161

- οὐδέ, adv., *not even*, 6, 18; conj., *nor, but not, and not*, 59, 166, 411.
- \*οὐδός, οὐ, m., *threshold*, 104 [= Attic ὀδός].
- οὐκ-έτι, adv., *no longer*, 189, 203 (tmesis), 297.
- οὐκ = οὐ, 215; οὐκί = οὐ, 268.
- \*Οὐλυμπος, οὐ, m., *Olympus*, a lofty mountain on the left bank of the Peneius in Thessaly, which has several snow-peaks and is visible from Troy, 102 [perhaps cf. λάμπω = *shine*].
- οὕν, adv., *then, so*.
- οὐ-ποτε, adv., *never*.
- οὐρανός, οὐ, m., *heaven*; (1) as a metal sphere supported by Atlas over the earth, 54; (2) as the dwelling of the gods, 68 [root VAR = *cover*; Curtius, 509].
- οὐ-τε, adv., *neither*; οὐ-τε...οὐ-τε, *neither, nor*, 202, 212.
- οὐ-τι, *not a whit* (tmesis), 202.
- οὐ-τοι, adv., *by no means*.
- οὗτος, αὐτη, τοῦτο, pron., *this*, 220, 406; plural, *these*, 159; *the following*, 82, 174 [pron. root ΤΑ-, cf. τό, Lat. *is-te*].
- ὀφείλω (ὀφείλω), aor., ὀφελον, v.a., *owe*; ὡς ὀφελον ἐμμεναι, *utinam essem*, 217.
- ὀφθαλμός, οὐ, m., *eye*, 69 (the Cyclops had but one) [root ὀκ-, ὀπ-, cf. *oculus*].
- ὅφρα, conj., *in order that*, 85, 88, 174, 261; *while*, 233; *until*, 363.
- ὀχέω, v.a., *keep up*, 297 [frequentative of ἔχω].
- ὀψί-γονος (ῆ), ὦν, n., *descendants*, 302 [lit. *late born*].
- Παθ-, aor. of πάσχω, 4 [cf. πάθος, Lat. *patior, passus*].
- παῖς, δός, m.f., *child, son*, 207, 399.
- πάλαιός, ἡ, ὢν, adj., *old*, 395 [πάλαι].
- παλάμη, ης, f., *hand*, 104 [Lat. *palmā*].
- πάλιν, adv., *again, back again*, 360.
- παλιν-τίτος, ὦν, adj., *retributive*; π. ἔργα, *deeds of vengeance*, 379.
- Παλλάς, ἄδος (ἄ), f., *Pallas*, always in the combination Pallas Athene, 125, 327 [according to the ancients from πάλω = *brandish*, but better explained as the *Virgin*].
- Παν-αχαιοί, ὦν, m., *the assembled Achaeans*, 239.
- παν-νύχιος (ὕ), ὦν, adj., *all through the night*, 443.
- παντοῖος, η, ὦν, adj., *of all kinds*, 142 [πᾶς].
- παρά, παρ', prep. with ACC., *to*, 285; *beside*, 333; with GEN., *from*, 259; with DAT., *beside*, 61, 430; *in*.

- ter*, 154; *apud*, 123 [cf. *per*, *prae*, *praeter*; Curt., 346].
- παρά = παρά, adv., *beside*, 366.
- παρα-τανύω, v. a., *stretch beside* (tmesis), 138.
- παρα-τίθημι, pres. third sing. παρ-τιθεῖ, impf. παρ-τίθει, aor. παρ-έθηκε(ν), aor. mid. παρ-θέτο, v. a., *place beside*, 132, 139, 141, 142, 192.
- παραειά, ὦν, f., *cheeks*, 334 [connected with παρά, lit. *sides of the face*].
- πάρ-ειμι, v. n., *am ready*.
- παρ-εγήνεον, impf., *heaped up beside*, 147.
- παρ-έστη, intr. aor. of παρ-ίστημι.
- \*παρ-έων, οὔσα, ὄν, pres. part. of πάρ-ειμι, τὰ παρόντα, *things at hand*, 140.
- πάρ-ημαι (perfect with present meaning), v. dep., *sit beside*, 26, 339.
- παρ-ίσταμαι, aor. -έστην, v. n., *stand beside*, 335.
- πάροθεν (ἄ), adv., *before, heretofore*, 324 [πάρος].
- πάρος, conj., *before that*, (with inf.), 21 [link between παρά, πρό, πρὸς].
- \*παρ-τιθεῖ, παρ-τίθει. See παρα-τίθημι.
- πάς, πᾶσα, πᾶν, adj. (usually in plural), *all*, 11, 43, 71, 78, 91; (in sing.), *every*, 53.
- πάσῳλος, ου, m., *peg* [root PAG; cf. πήγνυμι].
- \*πασσόμενος, η, ον, aor. part. of πατέομαι, 124.
- πάσχω, πείσομαι, ἔπαθον, πέπονθα, v. n. and a., *suffer* [see παθ-].
- πατέομαι, v. dep., *taste* (with gen.), 124 [Lat. *pascor*, *pabulum*, *panis*; Curt., 350].
- πατήρ, ρός, m., *father*, 28, 45, 94, etc. [found in every Indo-European language].
- πατρίς, ὕδος, adj., *of one's fathers*, π. αἰα, *fatherland*, 75, 203; π. ἀρούρα, *native soil*, 407.
- πατρο-φονεύς, ἦος, m., *slayer of a father*, i. e., Aegisthus who slew Orestes' father, 299.
- πατρώιος, ον, adj., *ancestral, of one's father*, 175, 187, 337.
- πέδιλα, ὦν, n., *sandals*, 96; the gods' sandals were of gold [πέδη, cf. ποῦς].
- πεζός, ον, adj., *on foot*, 173 [cf. ποῦς].
- πείθω, -σω, v. a., *persuade*, 43; mid., *trust in* (with dat.), 414 [root ΠΙΘ-, cf. πίστις, Lat. *fido*, *fides*].
- Πεισηνορ-ίδης, αο, m., *son of Peisēnōr*, 430.
- πείδομαι, v. dep., *am, become*, 393; aor., ἔπλετο, 225.
- πέμπω, v. a., *send*, 38, 93, etc.

- πένθος, εος, n., *grief*, 342 [= πάθος, so βένθος, βάθος; cf. πέ-πονθα].
- πέ-πνυμένος, η, ον, perf. part. of πνέω, *discreet*, 213 [cf. πνεῦμα = *wind*, Lat. *pulmo* = *lung*].
- περ, enclitic particle used to strengthen other words after which it stands, e.g., *λέμενός περ*, *though longing*, 6; *ἐνθα περ*, *just where*, 128, etc.
- πέρθω, σω, v.a., *sack*, 2.
- περί, prep. (with acc., dat., and) GEN., *concerning*, 135, 405; of comparison, *above, more than*, 235 [Curtius, 359].
- περι-δίδωμι, v.a., *give generously*, 66.
- περί-εμι, v.a., *excel*, 66.
- περι-καλλής, ές, n., *very beautiful*, 152, 425.
- περι-κλυτός, όν, adj., *famous*, 325.
- περι-πέλομαι, v. dep., *revolve*, 16.
- περι-πλόμενος, η, ον, aor. part. of περι-πέλομαι.
- § περι-σκεπτος, ον, adj., *guarded, sheltered*, 426 (better than *seen far and wide*, connected with σκέπτομαι) [*σκέπω* = *shelter*].
- περι-φράζομαι, v. dep., *take counsel*, 76.
- περί-φρων, ονος, adj. (of Penelope), *wise of heart*, 329 [φρήν].
- †παισσοί, d. όισιν, m. pl., *stones* for playing a game, 107, (see note) [connected with Lat. *tessera* = *a die*].
- πετάσσας, aor. part. of πετάν-νυμι. See ύπο-πετάννυμι, 130.
- \*πευθοίαθ' = *πείθονται*.
- πείθομαι, f., -σομαι, v. dep., *hear*, 157; *inquire*, 94, 281 (with gen.).
- πειφυγώς, υία, ός, perf. part. of φεύγω, 12.
- πέ-φραδε, redupl. aor. of φράζω, imper. 273; ind. *enjoined*, 444.
- πε-φυγμένος, perf. mid. and pass. of φεύγω, *having escaped*, 18.
- πήληξ, ηκος, f., *helmet*, 256 [perhaps connected with *pelvis*].
- πήμα, ατος, n., *woe, suffering* (usually plural), 49, 190.
- Πηνελόπεια, ης, f., *Pénélope* wife of Odysseus, mother of Telemachus, 223, 329.
- πικρό-γάμος, ον, adj., *with bitter wedlock*, 266 (see note).
- πίναξ, ακος, m., *trencher* (of wood), 141 [= *flat wood*, cf. πλάξ].
- § πινυτός, ή, όν, adj., *prudent*, 229 [see πεπνυμένος].
- πίνω, πίομαι, έπιον, πέπωκα, v.a., *drink*, 258, 340 [cf. πόσις, Lat. *potio, libo*].
- \*πλάγχθη = *επλάγχθη*, aor. of πλάζω.

πλάττω, v.a., *make to wander*, 75; pass., *wander*, 2 [root πλῆγ-, πλᾱγ-, cf. πλῆσσω, πλῆγῃ; Lat. *plango, plaga*].

πλέω, v.n., *sail*, 183 [rt. πλεF, cf. πλοῖον, Lat. *fluo, flumen*, *pluit, pluvius*].

πνοή, ἥς, f., *blast*, 98 [see πέπνυμαι].

ποθεν, indef. pron., *somewhence*, 115; πόθεν, interrog. pron., *whence?* 170.

ποθέω, v.a., *lament for*, 343.

πόθι, interrog. adv., *where?* 170. ποθι, indef. *I think*, 348.

ποιέω, v.a., *make*, 250, 387.

ποιητός, ἡ, ὄν, adj., *made, built*, 333, 436.

ποικίλος, ἡ, ὄν, adj., *inlaid, well-wrought*, 132 [cf. Lat. *pic-tus*].

ποιός, ἡ, ὄν, interrog. adj. *of what kind? what?* 64, 406.

πόλεμος, ὄν, m., *war*, 12, 238.

\*πολῆος, g. of πόλις.

πόλιν-δε, adv., *to the city, city-wards*, 189.

πόλις, ἥος, f., *city*, 170, 185 [Curtius, 374].

πολλά, neut. pl. of πολὺς = adv. *much*, 1.

πολλάκι, adv., *often*.

\*πολλόν, adv., *greatly*.

Πόλυβος, ὄν, m., *Polybus*, father of Eurymachus, 399.

πολυ-μήχανος, ὄν, adj., *of many devices*, 205 [πολύς, μηχανή].

πολύς, πολλή, πολὺ, adj., *much*, usually in plural, *many*, 3, 4, etc., neut., πολὺ, adv., *by far*, 113.

§ πολὺ-τρητος, ὄν, adj., *porous*, 111 [πολύς, τρητός = *pierced*].

πολύ-τροπος, ὄν, adj., *of many a while, ready*, 1 (better than *of many wanderings*. See note).

Πολύ-φημος, ὄν, m., *Polyphēmus*, son of Poseidon and Thodsa, one of the Cyclopes blinded by Odysseus.

πόντος, ὄν, m., *sea*, 4, 83, 197 [connected with βένθος, βάθος, Curt., 349].

πόποι, exclamation of astonishment, etc., *O strange*, 32; of anger, *O shame!* 253.

\*Ποσειδάων, ὤνος, m., *Poseidōn*, brother of Zeus and Aides, lord of the sea and its storms: as he hated Troy on account of Laomedon's treachery, so he persecuted Odysseus because of the blinding of Polyphēmus, 20, 68, 73, 74.

ποσ(ν), 131; \*ποσσι(ν), d. pl. of ποῦς, 96.

πόσις, ἰος, m., *husband*, 15, 363 [cf. πότνια, δεσπότης, Lat. *potis, potior*; Curt., 377].

πόσις, ἰος, f., *drink*, 150, 191 [see πίνω].

ποτε, enclitic part., *once*, 232.  
 πότνια, ης, f., *mistress, lady*,  
 14 [see πόσις].  
 ποτός, ὅω, m., *drink*, 148 [see  
 πίνω].  
 που, enclitic part., *perchance, I*  
*ween*, 94, 197, 199, 304;  
 ποῦ, interrog. adv., *where?*  
 407.  
 ποῦς, ποδός, m., *foot*, 164 [Lat.  
*pes*, Eng. *foot*; Curt.,  
 291].  
 § πρίσμαι, impf., \*πρίστω, v.  
 mid., *buy*, 430 [connected  
 with κερῶ].  
 πρίν, conj., *before that*, 210 [cf.  
 πρό].  
 πρό, adv., *before*.  
 προ-εἶπον, v. act., *told before-*  
*hand*, 37.  
 πρό-θυρον, ου, n., *porch*, 103,  
 119 [πρό, θύρα].  
 πρό-κειμαι, v. dep., *lie ready*,  
 149.  
 προ-πάροιθε, prep. with GEN.,  
*in front of*, 107.  
 πρὸς, prep. with (gen., dat. and)  
 ACC., *against*, 127.  
 προσ-αυδάω, impf. -ηύδα, v.a.,  
*address*, 122, 252, 336.  
 \*προσ-έειπε = προσ-εἶπε, v.a.,  
*addressed*, 178, 221.  
 προσ-έφη, v.a., *addressed*, 63,  
 156, 383.  
 \*πρό-τιθεν, impf. ind., third  
 plural.  
 προ-τίθηναι, v.a., *put before*,  
 112.

πρό-χοος, ου, f., *ewer* [χέω =  
*pour*].  
 πρῶθ-ηβος, η, ου, adj., *in the*  
*flower of her youth*, 431  
 [πρώτος, ἡβη].  
 πρῶτα, adv., *firstly*, 284; τὰ  
 πρῶτα, *first of all*, 257.  
 πρώτος, η, ου, adj., *first* [πρό,  
 πρότερος, πρώτος].  
 πτερόεις, εσσα, εν, adj., *winged*  
 (met.), 122 [πτέρον, πέτομαι,  
 penna].  
 πτολίεθρον, ου, n., *citadel*, 2 [in  
 form (not in sense) dim.  
 of πτόλις].  
 πτύσσω, πτύξω, v.a., *fold*, 439  
 [probably connected with  
 πετάννυμι].  
 πύθομαι (ῡ), v. mid., *rot, waste*,  
 161 [cf. Lat. *pus, putidus*].  
 \*πύκᾱ (ῡ), adv., *thickly, strongly*,  
 333, 436 [cf. πυκνός, πύξ].  
 †πυκι-μηδής, εος, adj., *prudent,*  
*discreet*, 438 [πύκᾱ (ῡ), μη-  
 δος].  
 πυκινῶς, adv., *wisely*, 279.  
 Πύλος (ῡ), ου, (usually f. but m.,  
 93), *Pylos*, a district in  
 S.W. Peloponnese, over  
 which Nestor ruled, 93,  
 284.  
 πυνθάνομαι, v. dep., *learn, hear*;  
 see πεύθομαι.  
 πω, enclitic part., *yet*, 196.  
 πῶς, interrog., *how?* 64, 171.  
 P' = ρα.  
 ρα, enclitic. See ἀρα.

ῥέζω, ῥέξω, v.a., *do*, 46; *offer* (in sacrifice), 61 [*φέρω*-, cf. *ἔρδω*, *ἔργον*].

ῥεῖα, adv., *lightly, easily*, 160 [cf. *ῥάδιος*].

ῥεῖθρον, ου, n., *Rheithron*, a harbour in Ithaka, 186.

ῥινός, ου, f., *hide*, 108.

ῥύομαι, v. dep., *save, rescue*, 6.

Σ' = σά, 356.

Σάμη (ᾱ), ης, f., *Samé*, an isle near Ithaka, either Kephallenia or a part of it, 246.

σάφα (ᾱ), adv., *clearly, accurately*, 202 [cf. *σοφός*, Lat. *sapio*, *sapor*].

σῆμα, ἄρος, n., *burial mound, tomb*, 291.

σιδήρεος, η, ου, adj., *of iron, iron-*, 204 [*σίδηρος*].

σίδηρος (ι), ου, m., *iron*, 184 [cf. *Sweden* (name of country), Curt., 293].

σῖτος, ου, m., *wheat, wheaten bread*, 139, 147.

σιωπή, ης, f., *silence*, 325, 339.

σκέδασις, ιος, f., *scattering*, 116.

σκιδνᾶμαι, v.n., *disperse*, 274 [rt. *σχέδ*-, *σκεδ*-, cf. Lat. *scindo*, Curt., 294f].

σκῖος, εσσα, εν, adj., *shadowy*, 365 [*σκιά*, cf. perhaps *σκόρος*, Curt., 112].

σός, dat. of *σύ*, 59.

σός, σή, σύν, adj., *thy*, 195, 402.

Σπάρτη, ης, f., *Sparta*, capital of Lakonia, where Menelaos and Helen lived; visited by Telemachus, 93.

Σπάρτην-δε, adv. to *Sparta*, 285.

σπέος, εος (d. pl., *σπέσσι*), n., *cave*, 15 [Lat. *spelunca*].

σπύγγος, ου, m., *sponge*, 111 [cf. *fungus*, Curt., 575].

σταθμός, ου, m., *pillar*, 333 [root *STA*].

στάλη, στάς, aor. of *ίστημι*, *stand*, 256, 120.

\*στεναχίζω, v.a., *bewail*, 243 [longer form of *στενάχω*, itself lengthened from *στένω*].

\*στή = ἔστη, aor. of *ίστημι*, *stood*, 103, 333.

στήθος, εος (d. pl. *εσσι*), n., *breast*, 341 [perhaps connected with root *STA*-, *that which stands*].

στιβαρός, η, ου, adj., *stout*, 100 [*στέβω*, *tread down*, cf. *στιβάς*].

στίχας (no nom.), f., *row, rank*, 100 [*στέλχω*].

στυγρός, ή, όν, adj., *hateful*, 249.

σύ, σέ, σοί, σου, pron., *thou* (in oblique cases), *thee*, 59, 220.

σύν, prep. with DAT., *together with*, 191, 362.

\*σύν-θεο = *συν-έθεο*, 328.



συν-τίθεμαι, v. mid., *take heed of, hear*, 328.

σφάζω, v.a., *slaughter*, 92 [root σφαγ-, cf. f. σφάζω, σφαγή].

σφέτερος, η, ον, adj., *their own*, 274.

\*σφῆσι(ν), d. pl. of σφός, 34.

σφι = σφισί(ν), d. pl., *them*, 142.

σφός, ή, ον, adj., *their own*, 34.

σχοόμενος, σχών, aor. part of έχω, έχομαι, *holding*, 334, 157 [root 'EX-, ΣΧΕ-, cf. σχεδόν, Curt., 170].

Τ' = τε.

τά, *which*, 97; *these things*, 118.

τάδε, from ὅδε.

ταλασί-φρων, ονος, adj., *patient*, 87 [root τλα- = *bear*].

\*ταμίη, ης, f., *stewardess*, 139 [connected with τέμνω, ἑταμον].

τανύω, v.a., *stretch* [cf. τείνω, *tendo*].

ταῦθ', ταῦτα, from οὗτος.

ταῦρος, ον, m., *bull*, 25 [Lat. *taurus*, Curt., 232].

Τάφιοι (ἄ), ον, m., *Taphians*, inhabitants of Τάφος (ἄ), 417, a small isle between Akarnania and Leukadia: they were famous seamen and also pirates, 105, 181, 419.

τάχα (ἄ), adv., *quickly, soon*, 251.

τάχιστα, superl. adv., *very quickly*, 85.

τε, enclitic, *and*; τε...τε (καί, ἥδέ), *both...and*, 50, 165, 191, 203, 208.

τέγος, εος, n., *root, chamber*, 333 [cf. *tego, tectum*, Eng., *deck*].

τέθνηκε, \*τεθνηκώς, pf. ind. and part. of θνήσκω, 196, 289.

τείρω, v.a., *afflict*, 342 [cf. τρίβω, Lat. *terō, trērs, tributum*].

\*τέκε, aor. of τίκτω, *bare*, 71.

τέκνον, ον, n., *child*, 64 [see τίκτω].

τελευταίω, v.a., *accomplish*, 293 [τελευτή].

τελευτή, ἥς, f., *end*, 249 [τέλος].

τελόμαι, fut. inf., τελέσθαι, v. mid., *be accomplished*, 201 [τέλος].

†Τεμέση, ης, f., *Temesē*, town probably in Cyprus, with copper mines, 184.

τέος, ή, ον, adj., *thy*, 295.

τέρπω, v.a., *give delight*, 347; mid., *take one's pleasure*, 258, 310, 369, 422, 423.

\*τεταρπόμενος, η, ον, redupl. aor. part. of τέρπομαι.

\*τε-τιμμένος, pf. pass. of τίω, *grieved*, 114.

\*τε-τύχθαι, pf. inf. pass. of τεύχω, *is*, 391.

\*τευ = τως, *some*, 217.

τεύχω, v.a., *make ready*, 277.

- τηλέ-κλυτος, *ον*, adj., *far-famed*, 30.
- Τηλέ-μαχος, *ου*, *μ.*, *Telemachus*, son of Odysseus and Penelope, 113, 156, 213, 382, 384, 400.
- τηλίκος, *η, ον*, adj., *of an age thereto*, 297.
- τηλόθ(ε), adv., *afar*, 22 [obs. adj., *τηλός*].
- τί; interrog., *why?* τι, enclitic (from *τις*), *somewhat, in any degree*, 75, 173, 202.
- τίθ(η)μι, *θήσω, ἔθηκα, τέθεικα*, *ν. a.*, *put, place*, 89, 153, 321; *make*, 116, 223; *mid. aor.*, *θέτο, set, put*, 132 [root and stem *ΘΕ-*, cf. Eng. *do, deed*, Curt., 309].
- τίκτω, *τέξω, ἔτεκον*, *ν. a.*, *bear, bring forth*, 71.
- τιμή, *ἥς, f.*, *honour*, 117 [τι-, Curt., p. 488].
- τιμήεις, *εσσα, εν*, adj., *valuable*, 312; comparative *-έστερος*, *more honourable*, 394 [τιμή].
- τίνας; *who?* 172.
- τί-ποτε; = *τί ποτε*; = *κατὰ τί ποτε*; 225.
- τίς; *who?* 170.
- τις, enclitic, *any, some*, 166, 215 [quis].
- τίσις, *ιος, f.*, *vengeance*, 40 [τίω].
- τίω, *ν. a.*, *honour*, 432.
- τλάιης, opt. of *τλῆναι*.
- τλῆναι, *ν. a.*, *endure*, 288 [root *TLA* = *bear*].
- τόδε, neut., from *δε*.
- τοι, enclitic, *assuredly*, 203.
- τοι = *tibi*, 170, 179, 200, 214.
- τοί = *who*, 23, 67; *τοί δέ*, *while others*, 112; *and they*, 250.
- τοι-γάρ, *well then*, 179, 214 (to begin a speech).
- τοῖον, adv., *so, θάμα τοῖον*, 223 [223; *so mighty*, 257; *so noble*, 343].
- τοῖος, *η, ον*, adj., *such*, shading its meaning, according to context, e.g., *so strong*.
- τοι-ός-δε, *ἥδε, ὅδε*, stronger than *τοῖος*, *such, so excellent*, 371.
- τοι-οὔτος, *αὐτη, οὔτο*, adj., *such*, 47.
- τοκεύς, pl. *-ῆς, μ.*, *father*, 170 [τίκτω, pf. *τέτοκα*].
- τοκήες, nom. pl. of *τοκεύς*, *sires*.
- τολυντεύω, aor. *\*τολύπευσα*, *ν. a.*, *wind up, finish*, 238 [τολύπη = *a ball of carded wool*].
- τόξον, *ου, n.*, *bow* [akin to *τίκτω, ἔτυχον*; see *τεκ-*, Curt., p. 58].
- τό πάροιθεν, adv., *heretofore*, 322.
- τόσον, adv., *so greatly*, 62.
- τόσος, *η, ον*, *so great*, 206.
- \*τόσσοι, *αι, α*, adj., *so many*, 248 [= *τόσσαι*].
- τότε, adv., *then*.
- τράπεζα, *ης, f.*, *table*, 138 [= *τετρά-πεζα*].
- τρέπω, *τρέψω, ἐτρεψα*, *ν. a.*, *turn*.

τρέφω, v.a., *nurse*, 435.

τρεφόμενος, η, ον, aor. part. of τρέπομαι, *betake oneself to*, 422.

τρητός, ή, ον, adj., *bored with holes*, in order the more easily to pass the straps through by which the bed was held up, 440 (see note) [root τρε = *pierce*].

Τροίη, ης, f., *Troy*, a town and district on the N.W. coast of Asia-Minor; Paris, son of Priam its king, carried off Helen thither, and so caused the Trojan War, 2, 62, 210.

τρώχω (ῡ), v.a., *consume*, 248; *harass*, 288 [connected with τρώω, τείρω].

Τρῶες, ον, m., *Trojans*, inhabitants of Troy.

τύμβος, ου, m., *tomb*, 239.

τυτθός, ον, adj., *little, young*.

τῷ, d. of δ, ή, τό, in *which*, 17; with *which*, 109.

τῷ, adv., in *which case*.

Υβρίζω, v.n., *wax wanton*, 227 [ὕβρις].

ὕβρις, ιος, f., *insolence*, ὕβριν ἔχειν, *behave insolently*, 368 [probably connected with ὑπέρ, as *superbus* with *super*: Curt., 392].

ὕγρη, ης, f., *sea*, 97 [Lat. *umor*, *uvidus*; Curt., 158].

ὕδωρ, ἄτος, n., *water*, 110 [cf. *udus*, *unda*, Curt., 300, 604].

υἱός, οὔ, m., *son*, 88, 181, 383.

ὕληϊς (ῡ), εσσα, εν, adj., *woody*, 186, 246 [cf. *silva*; Curt., 559].

ὕμεις, pl. of σύ.

ὕμ-έτερος, η, ον, adj., *your*.

ὕμός, ή, ον, adj., *your*, 375.

ὕπατος, η, ον, adj., *highest*, 45, 81 [= ὑπέρτατος, cf. μέσος, νέατος].

ὕπ-έμεινε, aor. of ὑπο-μένω, 411.

ὕπ-έμνησε(ν), aor. of ὑπο-μνησκει, 321.

ὕπέρ, prep. with ACC., *beyond*, 34, 35; with GEN., *over*, 137.

ὕπέρ-βιος, ον, adj., *outrageous*, 368 [βία = *violence*].

Ὑπερ-ίων (ι), ονος, m., *son of the high*, bye-name of the sun, 8, 24 [patronymic of ὑπερος, not derived from ὑπέρ, ἰών].

ὕπερ-φίλος, ον, adj., *overbearing*, 134 [connected with ὑπερ-φυής].

ὕπερ-φίλως (ά), adv., *overbearingly*, 227 [ὑπερφίλος].

ὕπερῳ' = ὑπερῶα.

ὕπερωϊσθεν, adv., *from her upper chamber*, 328.

ὕπερῳον, ον, n., *an upper chamber*, 362, where Penelope and her maidens slept, worked, etc. [ὑπέρ].

ύπνος, ου, m., *sleep*, 364 [Lat. *somnus, sopor*, Curt., 391].

ὑπό, prep. with (acc., gen. and) DAT., *under, beneath*, 96, 186; adv. of place, *underneath*, 131.

ὑπο-θήσομαι, fut. of ὑποτίθεμαι, 279.

ὑπο-μένω, v.a., *wait*, 411.

ὑπο-μνήσκει, v. impers. (with acc. of person, gen. of thing), *it reminds one of*, 321.

ὑπο-πετάννυμι, aor., -πετάσας, v.a., *spread beneath* (tmesis), 131.

\*ὑπο-πετάσας, part. of ὑπο-πετάννυμι (= ὑπο-πετάσας).

ὑπο-τίθεμαι, v. mid., *counsel, suggest* (with dat. of person).

ὑψ-αγόρης, ου, m., *boaster*, 385 [ὑψι, ἀγορεύω].

ὑψ-ηλός, ή, όν, adj., *high*, 126, 330 [ὑψι, cf. ὑπέρ].

Φάρμακον, ου, n., *drug*, 261.

\*φάτο = έφατο, from φημι.

φείστος, η, ου, adj., *most excellent* (ironical), 405 [φέρω].

φέρω, όσω, ήνεγκα, v.a., *bear, carry*, 97, 127; *bring*, 136, 139, 283, 408 [root BHAR, cf. Lat. *fero, fortis, fortuna*, Curt. 411].

φεύγω, pf. pass. with active meaning, πεφυγμένος, v.n., *escape*, 18, 64.

φημι, v.a., *say*, 215, 391, mid., 381 [lit. *bring to light*, cf. φάος, φαίνω, fama].

Φήμιος, ου, m., *Phemius*, the minstrel who sang among the suitors by compulsion, 154, 337.

\*φήσι = φῆ, subj. of φημι, 168.

φθινίθω (ῶ), v.a., *consume*, 250.

φθονέω, v.n., *grudge*, 346.

\*φιλέσκει, iterative of φιλέω, 264, 435.

φιλέω, v.a., *love, kindly entreat*, 125.

φιλ-ήρεμος, ου, adj., *lover of the oar*, i.e., *maritime*, 181.

\*φιλήσεται, fut. mid. (in pass. sense) of φιλέω.

φίλος (ή, η, ου, adj., *dear*, 203; *pleasing*, 82; in combination with κῆρ and ἥτορ = *my*, 341; *thy*, 60, 310, 316; *his*, 114.

Φόρκυς, ὕνος, m., *Phorkus*, a sea-god and father of Thoösa, 72.

φορμίζω, v.n., *play on the lyre*, 155 [φόρμιγξ].

φράζομαι, f., φράσσομαι, v. mid., *consider*, 269, 294; *devise a plan*, 205.

\*φράσσεται = φράσεται, 205.

φρήν, φρένος, f., *mind*, 294 usually plural, 115, 328.

φρονέω, v.n., *think*, 118; *be disposed*, 43, 307 [φρήν].

φύντες. See έμ-φύντες, 381 [cf. Lat. *fuil*].

- φωνέω, v.a., *speak* [akin to φημί (q.v.), φαίνω].
- φώς, φωτός, m., *man*, 324, 355 [gifted with speech, cf. φημί].
- Χαίρω, v.n., *rejoice*, 311; imper., χαίρε, *hail*, 123 [Sanskrit, GHAR, cf. χάρις, *gratius*].
- χαλεπός, ἡ, ὅν, adj., *savage*, *cruel*, 198.
- χάλκεος, ἡ, ον, adj., *brass*, 104 [χαλκός].
- χαλκ-ήρης, es, adj., *bronze-tipped*, 262 [χαλκός, root AR = *fil*].
- χαλκός, οὔ, m., *bronze*, *copper*, 99, 184.
- χαλκο-χίτων (ῖ), ὠνος, adj., *bronze-coated*, i.e., *with bronze coats of mail*, 286.
- χαρίζομαι, v. dep., *give freely*, 61, 140 [χάρις].
- χεῖλος, eos, n., *lip*, 381 [χάω, Lat. *hio*].
- χείρ, χειρός, f., *hand*, 146, 153, 254.
- § χερνιβ-, f., *water for the hands*, 136 [χείρ, νίζω].
- χεῖναι, inf. aor. of χέω.
- χέω, ἔχενα, v.a., *heap up*, 290.
- χθών, χθονός, f., *land*, *earth*, 196 [root ΧΑΜ-, cf. χαμαί, *humus*, Curt., 183].
- χιτών, ὠνος, m., *tunic*, 437, 439 [semitic word, cf. *cotton*].
- χόλος, ου, m., *anger*, 78, 433 [χολή = *gall*, *fel*, Curt., 200].
- χολώ, pf. pass., κεχόλωμαι, v.a., *enrage*, 69 [χόλος].
- χράομαι, pf., κέχρημαι, v. dep., *long for*, 13.
- χρεῖος, eos, n., *business*, 409.
- χρεώ, subst. fem. (monosyll., *necessity*, 225 (see note).
- χρή, v. impers. (with acc. of person, gen. of thing), *it is lacking*, 124; *it is fitting*, 296.
- χρίομαι, v. mid., *besmear*, 262 [lit. *touch lightly*, Lat. *fricare*].
- χρύσιος, ἡ, ον, adj., *golden*, 97, 137 [χρυσός].
- χρυσός, ου, m., *gold*, 165 [root GHAR = *yellow*; χρυτ-γα, Peile, p. 134, Curt., 197].
- χῶρος, ου, m., *spot*, 426 [connected with root ΧΑ-, cf. χωρά].
- Ψυχή, ἡς, f., *life*, 5 [connected with ψύχω = *breathe*, cf. πνεῦμα and πνέω, Lat. *anima*, and root AN-, Peile, p. 142].
- ὦ πόποι, *out and alas*, 32, 253.
- ὦ, sign of voc., *O*, 45, 81.
- ὧ, *his*, 240, 308.
- ὧ, from ὅς, ἡ, ὅ, *who*, *which*.

- Ὀγυγία, ης, f., *Ogygia*, the fabled island of Kalypso, identified by the ancients with Gozzo near Malta.
- ὦδε, adv., *thus, as thou seest*, 181, 236 [ὅ-δε].
- \*ὠδύσσο (v), aor. mid., second singular of ὠδύσσομαι, 62.
- ὠξεν, aor. of ὀλω, 436.
- ὠκύ-μορος, ον, adj., *soon to die* [ὠκύς, μόρος].
- ὠλετο, aor. mid. of ὀλλυμι.
- ὥς, adv., *thus*, 6, 42, 166 [= τῶς].
- ὥς, conj., *as*, 35, 200; *that*, 87 [ὅς].
- ὥς, adv. = *utinam*, 47, 217 [ὅς].
- ὥς τε, adv., *to such an extent*, 227; *like as*, 308.
- ὥχετο, impf. of ὀλχομαι, 260.
- ὤψ, ὤπός, f. *face*, 411 [root ὀπ-, cf. ὀμμα].
- \*Ὠψ, \*Ὠπος, m., son of Peisenor, father of Eurykleia, 429.

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